GOOD THOUGHTS IN BAD TIMES.

Together with

GOOD THOUGHTS IN WORSE TIMES.

Consisting of

- *Personal Meditations.*
- *Scripture Observations.*
- *Historicall Applications.*
- *Mixt Contemplations.*
- *Meditations on the Times.*
- *Meditations on all kind of Prayers.*
- *Occasional Meditations.*

By THOMAS FULLER, B.D.

Commune with your own hearts, and in your Chamber, and be still Psalm 4. 4

LONDON,
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To the
RIGHT HONOURABLE
the Lady *Dalkeith*, Lady Governeſſe to her Highneſſe the Princeſſe
HENRETTA.

MADAM,

IT *is unſafe in theſe dangerous daies, for any to goe abroad without a Convoy, or at the leaſt a Paſſe: my Book hath both, in being dedicated to your Honour. The Apoſtle ſaith,* † Who planteth a Vine-yard and eateth not of the fruit thereof? *I am one of your Honours planting, and could heartily wish, that the fruit I bring forth were worthy to be taſted by your judicious palate; How ſoever, accept theſe Grapes, if not for their Goodneſs, for their Novelty: Though not ſweeteſt reliſht, they are ſooneſt ripe, being the firſt fruits of* Exce-

† 1 Cor. 9. 7.

ter *Presse, presented unto you. And if ever my Ingratitude should forget my Obligations to your Honour, these black Lines wil turn Red, and blush his unworthiness that wrote them. In this Pamplet your Ladiship shall Praise whatsoever you are pleased but to Pardon. But I am Tedious; for your Honour can spare no more minutes from looking on a better Book*, Her infant Highnesse, *committed to your charge. Was ever more hope of worth in a lesse Volume? But O! how excellently will the same in due time be set forth, seeing the Paper is so pure, and your Ladiship the Overseer to correct the Presse? The continuance and increase of whose happinesse here, and hereafter, is desired in his daily Devotions, who resteth*

Your Honours in all
Christian Service,

THO. FVLLER.

PERSONAL MEDITATIONS.

I.

LORD,

HOw near was I to danger, yet escaped: I was upon the Brink of the brink of it, yet fell not in; they are well kept who are kept by thee. Excellent Archer! Thou didst hit the Mark in missing it, as meaning to fright, not hurt me. Let me not now be such a Fool, as to pay my thanks to blind Fortune for a favour, which the eye of Providence hath bestowed upon me. Rather let the narrowness of my Escape make my thankfulnesse to thy Goodnesse the larger, least my Ingratitude justly cause, that whereas this Arrow but hit my Hat, the next pierce my Head.

II.

Lord,

WHen thou ſhalt viſit me with a ſharp Diſeaſe, I fear I ſhall be impatient. For I am cholerick by my Nature, and tender by my Temper, and have not been acquainted with Sickneſſe all my life time. I cannot expect any kind uſage from that which hath been a ſtranger unto me. I fear I ſhall rave, and rage. O whither will my mind fail, when diſtemper ſhall ſteer it? Whither will my Fancy run, when Diſeaſes ſhall ride it? My tongue, which of it ſelf *is a* * *fire*, ſure will be a *WILDE FIRE*, when the Furnace of my Mouth is made ſeven times hotter with a burning Feaver. But Lord, though I ſhould talk idlely to my own ſhame, let me not talk wickedly to thy diſhonours. Teach me the Art of Patience, whileſt I am well, and give me the uſe of it when I am ſick. In that day either lighten my burthen, or ſtrengthen my back. Make me, who ſo often in my health, have diſcovered my weakneſſe, preſuming on my own ſtrength, to be ſtrong in ſickneſſe, when I ſolely rely on thy Aſſiſtance.

* Iam. 3. 6.

III.

Lord,

This morning my unseaonable visiting of a friend, disturbed him in the middest of his Devotions: Unhappy to hinder another mans Goodness. If I my self build not, shall I snatch the Axe and Hammer from him that doth? yet I could willingly have wished, That rather then he should then have cut off the Cable of his Prayers. I had twisted my Cord to it, and had joyned with him in his Devotions; however, to make him the best amends I may, I now request of thee for him, whatsoever he would have requested for himself. Thus he shall be no loser, if thou be pleased to hear my Prayer for him, and to hearken to our Saviours Intercession for us both.

IV

Lord,

SInce these wofull Warres began, one, formerly mine intimate Acquaintance, is now turned a Stranger, yea, an Enemy. Teach me how to behave my self towards him. Must the new Foe, quite justle out the old Friend? May I not with him conti-

nue ſome Commerce of kindneſſe? Though the Amity be broken on his ſide, may not I preſerve my counterpart entire? Yet how can I be kinde to him, without being cruell to my ſelf, and *thy cauſe*? O guide my ſhaking hand, to draw ſo ſmall a Line, ſtraight; or rather becauſe I know not how to carry my ſelf towards him in this Controverſie, even be pleas'd to take away the *Subject of the Queſtion*, and ſpeedily to reconcile theſe unnaturall Differences.

V.

Lord,

MY voice by Nature is harſh and untunable, and it is vain to laviſh any Art to better it. Can my ſinging of *Pſalms* be pleaſing to thy Ears, which is unpleaſant to my own: yet though I cannot chaunt with the Nightingal, or chirp with the Black-Bird, I had rather Chatter with the *Swallow, yea, rather Croak with the Raven, then be altogether ſilent. Had ſt thou given me a better voice, I would have praiſed thee with a better voice. Now what my Muſick wants in ſweetneſſe, let it have in ſence, *ſinging praiſes with* * *underſtanding*.

*Pſal. 28. 14.

*Pſal. 47. 7.

ing. Yea, Lord, Create in me a New Heart, (therein to make a * Melody) and I will be contented with my Old Voice, untill, in thy due Time, being admitted into the Quire of Heaven, I have another, more harmonious, bestowed upon me. * Eph. 5. 19.

VI.

Lord,

WIthin a little Time I have heard the same precept in sundry Places, and by severall Preachers pressed upon me. The Doctrine seemeth to haunt my Soul, whithersoever I turn it meets me. Surely this is from thy Providence, and should be for my profit. It is because I am an ill Proficient in this point, that I must not turn over a new leaf, but am still kept to my old Lesson? * *Peter* was grieved, because our Saviour said unto him the third time, *Lovest thou me?* But I will not be offended at thy often inculcating the same Precept; but rather conclude, That I am much concerned therein, and that it is thy pleasure, that the Nail should be soundly fastened in me, which thou hast knock'd in with so many Hammers. * Joh. 21. 15.

VII.

VII.

Lord,

BEfore I commit a ſin, it ſeems to me ſo ſhallow, that I may wade through it dry ſhod from any guiltineſſe: But when I have committed it, it often ſeems ſo deep, that I cannot eſcape without drowning. Thus I am always in the Extremities: Either my ſins are ſo ſmall that they need not any Repentance, or ſo great, that they cannot obtain thy Pardon. Lend me, O Lord, a Reed out of thy Sanctuary, truly to meaſure the dimenſion of my offences. But O! as thou reveal-eſt to me more of my miſery, reveal alſo more of thy Mercy: Leſt if my Wounds, in my apprehenſion, gape wider then thy Tents, my Soul run out at them. If my badneſſe ſeem bigger then thy Goodneſſe, but one hairs breadth, but one moment, that is room and time enough for me to run to eternall deſpair.

VIII.

Lord,

I Do diſcover a Fallacy, whereby I have long deceived my ſelf! Which is this: I have deſired to begin my Amendment, from my Birth-day, or from

from the first day of the year, or from some Eminent Festivall, that so my Repentance might bear some remarkable date. But when those days were come, I have adjourned my Amendment to some other time. Thus whilst I could not agree with my self when to start, I have almost lost the Running of the Race, I am resolved thus to befool my self no longer. I see no day *to day*, the instant time is always the fittest time. In † *Nebuchadnezzars* Image, the lower the Members, the courser the Metall, the further off the time, the more unfit. To day is the Golden opportunity; to morrow will be the silver Season; next day, but the Brasen one, and so along, till at last I shall come to the *Toes* of *Clay*, and be turned to dust. Grant therefore that † *to day I may hear thy voice*. And if this day be obscure in the Calendar, & remarkable in it self for nothing else, give me to make it memorable in my soul thereupon, by thy assistance, beginning the reformation of my life.

† Dan. 2. 33.

† Psal. 95. 7.

IX.

IX.

Lord,

I Saw one, whom I knew to be notoriously Bad, in great Extremity. It was hard to say whether his former wickedness or present want were the greater; If I could have made the distinction, I could willingly have fed his Person; and starved his Profaneness. This being impossible, I adventured to relieve him. For I know that amongst many Objects, all of them being in extreme miseries, Charity, though shooting at Random, cannot misse a right Mark. Since, Lord, the Party being recovered, is become worse then ever before, (Thus they are alwayes impaired with affliction, who thereby are not improved.) Lord, count me not necessary to his Badness, because I relieved him. Let me not suffer harm in my self, for my desire to do good to him. Yea, Lord, be pleased to clear my credit amongst men, that they may understand my hands according to the simplicity of my heart. I gave to him only in hope to keep the Stock alive, that so afterwards it might be better grafted. Now, finding my self deceived, my Alms shall return into my own bosome.

X.

Lord,

THy Servants are now praying in the Church, and I am here ſtaying at home, detained by neceſſary Occaſions, ſuch as are not of my ſeeking, but of thy ſending; my Care could not prevent them, my Power could not remove them. Wherefore though I cannot go to Church, there to ſit down at Table with the reſt of thy Gueſts, be pleaſed, Lord, to ſend me a Diſh of their meat hither, and feed my Soul with holy thoughts. † *Eldad* and *Medad*, though ſtaying ſtill in the Camp, (no doubt on juſt cauſe) yet propheſied as well as the other Elders. Though they went not out to the Spirit, the Spirit came home to them. Thus neuer any dutifull Child loſt his Legacie for being abſent at the making of his Fathers Will, if at the ſame time he were imployed about his Farhers buſineſſe. I fear too many at Church, have their bodies there; and minds at home. Behold, in exchange, my Body here and heart there. Though I cannot pray with them I pray for them. Yea, this comforts me, I am with thy Congregation, becauſe I would be with it.

† Num 11.16.

XI.

XI.

Lord,

I Truſt thou haſt pardoned the bad Examples I have ſet before others be alſo pleaſed to pardon me the ſins which they have committed, by my bad examples. (It is the beſt manners in thy Court, to heap Requeſts upon Requeſts.) If thou haſt forgiven my ſins, the Children of my corrupt Nature, forgive me my Grandchildren alſo. Let not the Tranſcripts remain, ſince thou haſt blotted out the Original. And for the Time to come, bleſſe me with Barrenneſſe in bad Actions, and my bad Actions with barrenneſſe in procreation, that they may never beget others, according to their likeneſſe.

XII.

Lord,

WHat faults I correct in my Son, I commit my ſelf I beat him for dabling in the Dirt, whilſt my own Soul doth wallow in Sin: I beat him for crying to cut his Meat, yet am not my ſelf contented with that ſtate my Providence hath carved unto me: I beat him for crying when he is to go to ſleep, and

yet

yet I fear I my ſelf ſhall cry, when thou calleſt me to ſleep with my Fathers. Alas, I am more childiſh then my Child, and what I inflict on him, I juſtly deſerve to receive from thee: Onely here is the difference, I pray and deſire that my Correction on my Child may do him good; It is in thy power, Lord, to effect, that thy Correction on me, ſhall do me good.

XIII.

Lord,

I Perceive my Soul deeply guilty of Envy. By my good will I would have none Propheſie, but mine own † *Moſes*. I had rather thy work were undone, then done better by another, then by my ſelf: Had rather thy Enemies were all alive, then that I ſhoud kill but my *thouſands*, and others their ten thouſands of them. My Corruption repines at other mens better Parts, as if what my Soul wants of them in Subſtance, ſhe would ſupply in ſwelling. Diſpoſſeſſe me, Lord, of this bad Spirit, and turn my Envy into holy Emulation. Let me Labour to exceed them in pains, who excell me in parts, and knowing that my Sword in cutting down

† Num. 11. 28.

down sin, hath a duller edge, let me strike with the greater force; Yea, make other mens gifts to be mine by making me thankfull to thee for them. It was some comfort to *Naomi*, that wanting a son her self, she brought up † *Ruth*'s child in her bo-
† Rut. 2. 16. some. If my soul be too old to be a Mother of Goodnesse, Lord, make it but a dry-nurse. Let me feed, and foster, and nourish, and cherish the Graces in others, honouring their Persons, praising their Parts, and glorifying thy Name, who hath given such Gifts unto them.

XIV.

Lord,

WHen young, I have almost quarrelled with that Petition in our Liturgie, *Give peace in our time, O Lord*; Needlesse to wish for light at Noon-day; for then Peace was so plentifully, no fear of Famin, but suspition of a surfeit thereof. And yet how many good Comments was this Prayer then capable of? *Give Peace*, that is, continue and preserve it, *Give Peace*, that is, Give us hearts worthy of it, and thankfull for it. *In our time*, that is, all our Time: for there

there is more beſides a fair Morning required to make a fair Day. Now I ſee the Mother had more Wiſdome then her Son. The Church knew better then I, how to pray. Now I am better informed of the neceſſity of that Petition. Yea, with the daughters of the † Horſleech, I have need to cry, *Give, give Peace in our Time, O Lord.* † Pro. 30. 15.

XV.

Lord,

UNruly Souldiers command poor People to open them their Doors, otherwiſe threatning to break in. But if thoſe in the houſe knew their own ſtrength, it were eaſy to keep them out; ſeeing the Doors are Threatning Proof, and it is not the breath of their Oaths can blow the Locks open. Yet ſilly Souls being affrighted, they obey, and betray themſelves to their violence. Thus *Satan* ſerves me, or rather thus I ſerve my ſelf. When I cannot be forced, I am fool'd out of my Integrity. He cannot conſtrain, if I do not conſent. If I do but keep Poſſeſſion, all the *Poſſe* of *Hell* cannot violently eject me. But I cowardly ſurrender to his Summons.

Summons. Thus there needs no more to my undoing, but my ſelf.

XVI.

Lord,

WHen I am to travell, I never uſe to provide my ſelf till the very Time; partly out of Lazineſſe, loth to be troubled till needs I muſt; partly out of Pride, as preſuming all neceſſaries for my Journey will wait upon me at that inſtant. (Some ſay this is Scholars faſhion, and it ſeems by following it, I hope to approve my ſelf to be one.) However, it often comes to paſſe, that my Journey is finally ſtopt, through the Narrowneſſe of the Time to provide for it. Grant, Lord, that my confeſs'd Improvidence in Temporall, may make me ſuſpect my providence in Spirituall matters. † *Solomon* ſaith, *Man goeth to his long home*. Short preparation will not fit ſo long a Journey. O let me not put it off to the laſt, to have my * Oyl to buy, when I am to burn it. But let me ſo diſpoſe of my ſelf, that when I am to die, I may have nothing to do but to die.

† Eccl. 12. 5.

* Mat. 25. 10.

XVII.

XVII.

Lord.

WHen in any writing I have occasion to insert these passages, *God willing, God lending me life &c.* I observe, Lord, that I can scarce hold my hand from incircling these words in a *Parenthesis*, as if they were not Essentiall to the Sentence, but may as well be left out, as put in. Whereas indeed they are not only of the *Commission at large*, but so of the *Quorum*, that without them all the rest is nothing; wherefore hereafter I will write those words fully and fairely without any incloſure about them. Let Criticks censure it for bad Grammer, I am sure it is good Divinity.

XVIII.

Lord,

MAny Temporall matters, which I have desired, thou hast denied me; It vex'd me for the present, that I wanted my will; Since, considering in cold bloud, I plainly perceive, had that which I desired been done, I had been undone: Yea, what thou gavest me, instead of those things which I wished, though lesse tooth-

toothsome to me, were more wholsome for me. Forgive, I pray, my former anger, and now accept my humble thanks; Lord grant me one suit, which is this; Deny me all suits which are bad for me: when I petition for what is unfitting, O let the King of *Heaven* make use of his *Negative Voice*. Rather let me fast then have *Quails* given with intent that I should be choaked in eating them.

*Num 11.33.

XIX.

Lord,

THis day I disputed with my self, whether or no I had said my Prayers this Morning: and I could not call to mind any remarkable passage, whence I could certainly conclude that I had offered my Prayers unto thee. Frozen Affections, which left no spark of remembrance behind them! Yet at last I hardly recovered one Token, whence I was assured that I had said my Prayers. It seems I had said them, and *onely said them*, rather by heart then with my heart. Can I hope that thou wouldest remember my Prayers, when I had almost forgotten that I had prayed? Or rather have I not

cause

cause to fear that thou remembrest my Prayers too well, to punish the Coldnesse and Badnesse of them? Alas! are not Devotions thus done, in effect left undone? Well * *Iacob* advised his Sons, at their second going into *Egypt*, Take double mony in your hands; peradventure it was an oversight. So, Lord, I come with my second Morning Sacrifice: Be pleased to accept it, which I desire, and endeavour to present, with a little better Devotion then I did the former. * Gen. 43. 2.

XX.

Lord,

THe motions of thy holy Spirit were formerly frequent in my heart; but, Alas, of late they have been great strangers. It seems they did not like their last entertainment, they are so loth to come again. I fear they were * *grieved*, that either I heard them not attentively, or believed them not faithfully, or practised them not conscionably. If they be pleased to come again, this is all I dare promise, that they do deserve, and I do desire they should be well used. Let thy holy Spirit be pleased not onely *to stand before the Door* * Eph. 4. 30.

and

* Rev. 3. 20. *and* * *knock, but alſo to come in.* If I do not open the door, it were too unreaſonable to requeſt ſuch a Miracle *to come in when the doors were ſhut*, as * John 20. 19. thou didſt to the *Apoſtles. Yet let me humbly beg of thee, that thou wouldeſt make the *Iron gate of my heart open of it's own* * accord. Then let * Acts 12. 10. thy ſpirit be pleaſed to *ſup in my heart*. I have given it an Invitation, and I hope I ſhall give it room. But O thou that ſendeſt the Gueſt, ſend the Meat alſo, and if I be ſo unmannerly, as not to make the Holy Spirit *welcome*, O! let thy effectuall Grace, make me to make it *welcome*.

XXI.

Lord,

I Confeſſe this Morning I remembred my Break-faſt, but forgot my Prayers. And as I have returned no praiſe, ſo thou mighteſt juſtly have afforded me no protection. Yet thou haſt carefully kept me to the middle of this day, intruſted me with a new Debt, before I have paid the old ſcore. It is now Noon, too late for a Morning, too ſoon for an Evening Sacrifice. My corrupt heart prompts me to put off my prayers till night.

But

But I know it too well, or rather too ill to truſt it. I fear, if till night I deferre them, at night I ſhall forget them. Be pleaſed therefore now to accept them, Lord, let not a few hours the later, make a breach: eſpecially, ſeeing (being ſpoken not to excuſe my Negligence, but to implore thy Pardon,) a thouſand yeares in thy ſight are but as yeſterday. I promiſe hereafter by thy aſſiſtance to bring forth fruit in due ſeaſon. See how I am aſhamed the Sun ſhould ſhine on me, who now newly ſtart in the Race of my Devotions, when he like a Giant hath run more then half his courſe in the Heavens.

XXII.

Lord,

THis day caſually I am fallen into bad companie, and know not how I came thither, or how to get hence. Sure I am, not my improvidence hath run me, but thy Providence hath led me into this danger. I was not wandering in any baſe by-path, but walking in the high-way of my Vocation: Wherefore, Lord, thou that calledſt me hither, keep me here. Stop their mouthes that

they ſpeak no Blaſphemy, or ſtop my eares that I hear none; or open my mouth ſoberly to reprove what I hear. Give me to guard my ſelf, but Lord, guard my guarding of my ſelf. Let not the ſmoke of their badneſſe put out mine eyes, but the ſhining of mine innocency lighten theirs. Let me give phyſick to them, and not take infection from them. Yea, make me the better for their badneſſe, then ſhall their bad company be to me like the dirt of Oiſters, whoſe mud hath ſope in it, and doth rather ſcour then defile.

XXIII.

Lord,

OFten have I thought with my ſelf, I will ſin but this *one ſin* more, and then I will repent of it and of all the reſt of my ſins together. *So foolish was I and ignorant.* As if I ſhould be more able to pay my Debts, when I owe more: Or as if I ſhould ſay, I will wound my Friend once again, and then will I lovingly ſhake hands with him: but what if my Friend will not ſhake hands with me? Beſides, can one commit one ſin more, and but one ſin more? Unclean Creatures went by couples into

into the * Ark. Grant Lord, at this instant I may break off my badneſſe, otherwiſe thou mayſt juſtly make the laſt minute wherein I do ſin on earth, to be the laſt minute wherein I ſhall ſin on earth, and the firſt wherein thou mighteſt make me ſuffer in another place. *Gen. 5. 1.

XXIV.

Lord,

THe Preacher this day came home to my heart. A left-handed *Gibeonite* with his * Sling hit not the Mark more ſure, than he my Darling ſins. I could find no fault with his Sermon, ſave onely that it had too much truth. But this I quarrelled at, that he went far from his Text to come cloſe to me, and ſo was faulty himſelf in telling me of my faults. Thus they will creep out at ſmall crannies, who have a mind to eſcape; and yet I cannot deny, but that that which he ſpake,) though nothing to that Portion of Scripture which he had for his text) was according to the Proportion of Scripture. And is not thy Word in generall, the Text at large of every Preacher? Yea, rather I ſhould have concluded, that *Iudg. 10. 16.

if he went from his Text, thy goodneſſe ſent him to meet me: For without thy guidance it had been impoſſible for him ſo truly to have traced the intricate turnings of my deceitfull heart.

XXV.

Lord,

BE pleaſed to ſhake my clay-cottage, before thou throweſt it down. May it totter a while, before it doth tumble. Let me be ſummoned before I am ſurpriſed. Deliver me from *Sudden Death*. Not from ſudden Death in reſpect of it ſelf; for I care not how ſhort my paſſage be, ſo it be ſafe. Never any weary Traveller complained, that he came too ſoon to his Journeys end. But let it not be ſudden in reſpect of me. Make me alwaies ready to receive Death. Thus no Gueſt comes unawares to him who keeps a Conſtant Table.

SCRIPTURE

OBSERVATIONS.

I.

LORD,

IN the Parable of the four ſorts of Ground whereon the ſeed Was ſown, the * laſt alone proved fruitfull. There the bad were more then the good: But amongſt the Servants two improved their *Talents or Pounds, and * one onely buryed them. There the Good were more then the bad Again, amongſt the ten Virgins, five were Wiſe, and five * Fooliſh: There the Good and bad were equall. I ſee, that concerning the number of the Saints in compariſon to the Reprobates, no certainty can be collected from theſe Parables. Good reaſon, for it is not their principall purpoſe to meddle with that point. Grant that I may never wrack a Scripture *Simile* beyond the true intent thereof; leſt inſtead of ſucking Milk, *I* ſqueez Bloud out of it.

*Mat. 13. 8.

*Mat. 25. 15 & *Luk. 19. 20

*Mat. 25. 2.

II.

Lord,

THou didſt intend from all Eternity to make Chriſt the Heir of all: No danger of diſ-inheriting him, thy onely Son, and ſo well deſerving. Yet thou ſayſt to him, * *Ask of me and I will give thee the Heathen for thine inheritance*, &c. This homage he muſt do for thy boon, to beg it. I ſee thy goodneſſe delights to have thy favours ſued for, expecting we ſhould crave what thou intendeſt we ſhould have; That ſo, though we cannot give a full price, we may take ſome pains for thy favours, and obtain them, though not for the merit; by the means of our Petitions.

*Pſal. 2. 8.

III.

Lord,

I Find that *Ezekiel* in his Propheſies, ſtyled Ninety times and more by this Appellation, *Son of man*, and ſurely, not once oftner than there was need for. For he had more Viſions than any one (not to ſay then all) of the Prophets of his time. It was neceſſary therefore, that his Mortall Extraction ſhould often be ſounded in his Ears, *Son of man*, leaſt

leſt his frequent converſing with Viſions might make him miſtake himſelf to be ſome Angel. Amongſt other Revelations, it was therefore needfull to reveal him to himſelf, *Son of man*, leaſt ſeeing many Viſions might have made him blind with ſpirituall pride. Lord, as thou increaſeſt thy Graces in me, and favours on me, ſo with them daily increaſe in my Soul the Monitours and Remembrancers of my Mortality. So ſhall my ſoul be kept in a good Temper and humble deportment towards thee.

IV.

Lord,

I Read, how *Iacob* (then onely accompanied with his ſtaffe) vowed at *Bethel*, *that if thou gaveſt him but bread and raiment, he would make that place thy Houſe.* After his return, the Condition on thy ſide was overperformed, but the Obligation on his part wholly neglected: For when thou hadſt made his ſtaffe to ſwell, & to break into two Bands, he, after his return, turned * Purchaſer, bought a field in *Shalem*, intending there to ſet up his reſt. But thou art * Gen. 33.19.

pleased to be his Remembrancer in a new Vision, and to spurre him afresh,
† Gen. 38. 1. who tired in his Promise.† *Arise, goe to Bethel, and make there an Altar, &c.* Lord, if rich *Iacob* forgot what poor *Iacob* did promise, no wonder if I be bountifull to offer thee in my affliction, what I am niggardly to perform in my prosperity. But O I take not advantages of the forfeitures, but be pleased to demand payment once again. Pinch me into the remembrance of my Promises, that so I may re-inforce my old Vows, with new Resolutions.

V.

Lord,

I Read, when our Saviour was examined in the High-Priests Hall, that *Peter* stood without, till *Iohn*
† Iohn 18. 16. (being his † Spokes man to the maid that kept the Door) procured his admission in. *Iohn* meant to let him out of the cold, and not to let him into a Temptation; but his courtesie in intention, proved a mischief in event, and the occasion of his denying his Master. O let never my kindnesse concurre in the remotest degree to the damage of my Friend.

May

May the Chain which *I* ſent him for an Ornament, never prove his Fetters. But if I ſhould be unhappy herein, I am ſure thou wilt not puniſh my good will, but pity my ill ſucceſſe.

Lord,

VI.

THe Apoſtle ſaith to the † *Corinthians*, *God will not ſuffer you to be tempted above what you are able.* But how comes he to contradict himſelf, by his own confeſſion in his next Epiſtle? Where, ſpeaking of his own ſickneſſe, he ſaith, † *We were preſſed out of meaſure above ſtrength.* Perchance this will be expounded by propounding another Riddle of the ſame Apoſtles, who praiſing † *Abraham*, ſaith, *that againſt hope he believed in hope.* That is, againſt Carnall Hope, he believed in Spirituall Hope. So the ſame wedge will ſerve to cleave the former difficulty. *Paul* was preſſed above his humane, not above his Heavenly ſtrength. Grant Lord, that I may not mangle, and diſmember thy Word, but ſtudy it intirely, comparing one place with another: for Diamonds onely can cut Diamonds, and no ſuch Comments on the Scripture, as Scripture.

† 1 Cor. 10. 13.

† 2 Cor. 1. 8.

† Rom. 4. 18.

VII.

Lord,

I Obſerve that the vulgar Tranſlation reads the APOSTLES Precept thus, * *Give diligence to make your Calling and Election ſure by Good Works.* But in our *Engliſh Teſtament* theſe words *by Good Works* are left out. It grieved me at the firſt to ſee our Tranſlation defective; but it offended me afterwards, to ſee the other redundant. For thoſe words are not in the *Greek*, which is the Original. And it is an ill work to put Good works in, to the corruption of the Scripture. Grant, Lord, that though we leave *good Works* out in the Text, we may take them in in our Comment, in that Expoſition which our practiſe is to make on this Precept in our Lives and converſations.

* 2 Pet. 1, 18.

VIII.

Lord,

I Find the Genealogy of my * Saviour ſtrangely Chequered with four remarkable Changes in four immediate Generations.

* Mat. 1, 7, 8.

1, *Rehoboam begat Abiram*; that is,

a

a bad Father begat a bad Son.

2. *Abiam* begat *Asa*; that is, a bad Father a good Son.

3. *Asa* begat *Iehoshaphat*; that is, a good Father a good son.

4. *Iehoshaphat* begat *Iehoram*; that is a good Father a bad son,

I see, Lord, from hence, that my Fathers piety cannot be entailed; that is bad news for me. But I see also, that actuall Impiety is not alwayes hereditary; that is good news for my son.

IX

Lord,

WHen in my daily Service I read *Davids* Psalmes, Give me to alter the Accent of my soul, according to their several Subjects: In such Psalmes wherein he confesseth his Sins, or requesteth thy pardon, or prayeth for former, or prayeth for future favours, in all these give me to raise my soul to as high a pitch as may be. But when I come to such Psalms wherein he curseth his Enemies, O there let me bring my soul down to a lower note. For those words were made onely to fit *David*'s mouth. I have the like breath, but not the same Spirit to pronounce them.

them. Nor let me flatter my ſelf, that it is lawfull for me, with *David*, to curſe thine Enemies, leaſt my deceitfull heart intitle all mine Enemies to be thine, and ſo what was Religion in *David*, prove malice in me, whileſt I act Revenge under the Pretence of Piety.

X.

Lord,

I Read of the two Witneſſes, * *And when they ſhall have finished their Teſtimony, the beaſt that aſcendeth out of the bottomleſſe Pit ſhall make War againſt them, and ſhall overcome them, and kill them* They could not be killed whileſt they were doing, but when they had done their work; during their employment they were invincible. No better Armour againſt the Darts of Death, then to be buſied in thy Service. Why art thou ſo heavy, O my ſoul? No Malice of man can antedate my end a Minute, whileſt my Maker hath any work for me to do. And when all my daily task is ended, why ſhould I grudge then to goe to bed?

* Rev. 11. 7.

XI.

XI.

Lord,.

I Read at the Transfiguration, that † *Peter*, *Iames*, and *Iohn*, were admitted to behold Christ, but *Andrew* was excluded. So again, at the reviving of the Daughter of the Ruler of the † Synagogue, these three were let in, and *Andrew* shut out. Lastly, in the * Agony the aforesaid three were called to be Witnesses thereof, and still *Andrew* left behind. Yet he was *Peter*'s Brother, and a good man, and an Apostle, why did not Christ take the two Brothers? Was it not pity to part them. But methinks I seem more offended thereat then *Andrew* himself was, whom I find to expresse no discontent, being pleased to be accounted a loyall Subject for the generall, though he was no favourite in these particulars. Give me to be pleased in my self, and thankfull to thee for what I am, though I be not equall to others in personall perfections. For such peculiar Priviledges are courtesies from thee, when given, and no injuries to us, when denied.

† Mat. 6. 11.

† Mar 5. 37.

* Mar. 14. 33.

XII.

XII.

Lord,

SAint *Paul* teacheth the art of heavenly thrift, how to make a new Sermon of an old. *Many* († ſaith he) *walk, of whom I have told you often, and now tell you weeping, that they are Enemies to the Croſſe of Chriſt.* Formerly he had told it with his tongue, but now with his tears; formerly he taught it with his words, but now with weeping. Thus new affections make an old Sermon new. May I not, by the ſame proportion, make an old Prayer new? Lord, thus long I have offered my Prayer dry unto thee, now, Lord, I offer it wet. Then wilt thou own ſome new Addition therein, when, though the Sacrifice be the ſame, yet the dreſſing of it is different, being ſteep'd in his Tears who bringeth it unto thee.

† Phil. 3. 18.

XIII.

Lord,

I Read of my Saviour, That when he was in the Wilderneſſe, * *then the Devil leaveth him, and behold, Angels came and miniſtred unto him.* A great change in a little time; No twil ght

* Mat. 4. 12.

twilight betwixt night and day. No Purgatory condition betwixt Hell and Heaven. but instantly, when out Devil, in Angel. Such is the case of every solitary Soul, It will make company for it self. A musing mind will not stand Neuter a Minute, but presently side with Legions of good or bad thoughts. Grant therefore that my Soul, which ever will have some, may never have bad company.

XIV.

Lord,

I Read, how *Cushi* and *Ahimaaz*, ran a Race, who first should bring Tidings of Victory to *David*. *Ahimaaz*, though last setting forth, came first to his Journeies end; Not that he had the fleeter feet, but the better brains, to chuse the way of most advantage. For the Text * saith, *So* Ahimaaz *ran by the way of the Plain, and over-went* Cushi. Prayers made to God by Saints, fetch a needless compasse about; That is but a rough and uneven way. Besides one steep Passage therein; questionable whether it can be climbed up, and Saints in Heaven made sensible of what we say

* 2 Sam. 18. 23

ſay on earth. *The way of the Plain*, or plain way, both ſhorteſt, and ſu-reſt is, *Call upon me in the time o Trouble.* Such prayers, (thoug ſtarting laſt) will come firſt to th Mark.

XV.

Lord,

THis morning I read a Chapter i the Bible, and therein obſerve a memoriall Paſſage, whereof I ne ver took notice before. Why now, and no ſooner did I ſee it? Former-ly, my Eyes were as open, and the Letters as legible. Is there not a thin vail laid over the Word, which is more rarified by reading, and at laſt wholly worn away? Or was it becauſe I came with more appetite then before? The milk was alwaies there in the Breaſt, but the Child till now was not hungry enough to find out the Teat. I ſee the Oyl of thy Word will never leave increaſing, whileſt any bring an empty Barrell. The old Teſtament will ſtill be a new Teſtament to him, who comes with a freſh deſire of Inſormation.

XVI.

XVI.

Iord,

AT the first * Passeover, God kept touch with the *Hebrews* very punctually: *At the end of the four hundred and thirty years, in the self same day it came to passe, that all the Hosts of the Lord went out of the Land of* Egypt: but at the first *Easter* God was better then his Word. Having promised that Christ should lie but three daies in the Grave, his Fatherly affection did run to relieve him. By a charitable *Synecdoche*, two pieces of daies were counted for whole ones, *God did cut the work short in* * *righteousnesse*. Thus the measure of his mercy under the Law was full, but it ran over in the Gospel. * Exo. 12. 41

* Rom. 9. 28.

XVII.

Lord,

THe Apostle dissuadeth the *Hebrews* from Covetousnesse, with this Argument, because God said, I *will not leave thee nor forsake thee*. Yet I find not that God ever gave this Promise to all the *Iews*, but he spake it only to * *Ioshuah*, when first made Commander against the *Canaanites*, * Iosh. 1. 5.

Which

Which (without violence to the Analogy of Faith) the Apostle applyeth to all good men in generall. Is it so that we are Heirs apparent to all promises made to thy Servants in Scripture? Are the Characters of Grace granted to them, good to me? Then will I say with *Iacob*, * *I have enough* But because I cannot intitle myself to thy promises to them, except I imitate their piety to thee; grant I may take as much care in following the one, as comfort in the other.

* Gen. 45.28,

XVIII.

Lord,

I Read, that thou didst make * Grasse, Herbs, and Trees, the third day. As for the Sun, * Moon and Stars, thou madest them on the fourth day of the Creation. Thus at first thou didst confute the folly of such, who maintain that all Vegetables in their growth, are inslaved to necessary and unavoidable dependance on the influences of the Stars. Whereas Plants were even when Planets were not. It is false that the Mary-gold follows the Sun, where the Sun follows the Mary-gold, ma

* Gen. 1. 11.
* Gen. 1. 16.

made the day before him. Hereafter I will admire thee more, and fear Astrologers leſſe; Not affrighted with their dolefull predictions of Dearth and Drought, collected from the Complexions of the Planets. Muſt the Earth of neceſſity be ſad, becauſe ſome ill-natured Star is ſullen? As if the Graſſe could not grow without asking it leave Whereas thy Power which made Herbs before the Stars, can preſerve them without their propitious, yea, againſt their Malignant Aſpects.

XIX.

Lord,

I Read, how *Paul* writing from *Rome*, ſpake to † *Philemon*, to prepare him a Lodging, hoping to make uſe thereof, yet we find not that he ever did uſe it, being martyred not long after. However he was no loſer, whom thou didſt lodge in a higher Manſion in Heaven. Let me always be thus deceived to my advantage. I ſhall have no occaſion to complain, though I never wear the new Clothes fitted for me, if, before I put them on, Death cloth me with glorious immortality.

† Phile 2.

XX.

XX.

Lord,

WHen our Saviour ſent his A
poſtles abroad to preach, h
*Mat. 10. 10. injoyned them in one * Goſpel
Poſſeſſe nothing, neither ſhooes nor ſtaff
*Mar. 6. 8. But it is ſaid in another *Goſpel, *An*
be commanded them, that they ſhou
take nothing for their journey, ſave
ſtaffe onely. The reconciliation is e
ſie. They might have a Staffe, t
ſpeak them Travellers, not Souldier
one to talk with, not to war with;
Staffe which was a Wand, not a Wea
pon. But O! in how dolefull daie
do we live, wherein Miniſters are no
(as formerly) armed with their Na
kedneſſe, but need Staves and Sword
too, to defend them from violence?

XXI.

Lord,

I Diſcover an arrant lazineſſe in m
Soul. For when I am to read
Chapter in the Bible, before I begi
it, I look where it endeth. And if i
endeth not on the ſame ſide, I can
not keep my hands from turning o
ver the leaf, to meaſure the lengt
thereof on the other ſide; If it ſwe

to many verſes, I begin to grudge. Surely my heart is not rightly affected. Were I truly hunger after heavenly food, I would not complain of Meat. Scourge, Lord, this lazineſſe out of my ſoul; Make the reading of thy Word, not a pennance, but a pleaſure unto me; teach me, that as amongſt many heaps of Gold, all being equally pure, that is the beſt which is the biggeſt, ſo I may eſteem that Chapter in thy Word the beſt which is the longeſt.

XXII.

Lord,

I Find *David* making a Syllogiſm, in Mood and Figure, two Propoſitions he perfected.

18 *If I regard Wickedneſſe in my heart. the Lord will not hear me.* Pſalm. 66.

19. *But verily God hath heard me, he hath attended to the voice of my Prayer.*

Now I expected that *David* ſhould have concluded thus:

Therefore I regard not wickedneſſe in my heart.

But far otherwiſe he concludes.

20. *Bleſſed be God that hath not turned away my Prayer, nor his mercie from me.*

Thus

Thus *David* hath deceived, bu
not wronged me. I looked that h
ſhould have clapt the Crown on hi
own, and he puts it on Gods head
I will learn this excellent Logick
For I like *Davids* better then *Ari*
ſtotles Syllogiſmes, That whatſoeve
the premiſſes be, I make Gods Glor
the concluſion.

XXIII.

Lord,

Prov. 30. 9. WIſe † *Agur* made it his wiſh
Give me not Povertie leaſt I ſteal
and take the Name of my God in vain
He ſaith not, Leaſt I ſteal, and b
caught in the *manner*, and then b
ſtockt, or whipt, or branded, or forc'
to four-fold Reſtitution, or put to a
ny other ſhameſull or painfull pu-
niſhment. But he ſaith, *Leaſt I Steal*
and take the Name of my God in vain
That is, leaſt profeſſing to ſerve thee
I confute a good profeſſion with
bad converſation. Thus thy childre
count ſin to be the greateſt ſmart in
ſin, as being more ſenſible of the
wound they therein give to the glor
of God, then of all the ſtripes tha
man may lay upon them for puniſh-
ment.

XXIV.

XXIV.

Lord,

I Read, that when my Saviour dispossessed the Mans † son of a Devil, he enjoyned the evil spirit *to come out of him*, *and enter no more into him*. But I find, that when my Saviour himself was tempted of † Satan, *The Devil departed from him for a season*. Retreating, as it seems, with mind to return. How came it to passe, Lord, that he who expell'd him finally out of others, did not propell him so from himself? Sure, it doth not follow, that because he did not, he could not do it. Or that he was lesse able to help himself, because he was more charitable to relieve others. No, I see my Saviour was pleased to shew himself a God in other mens matters, and but a man in such cases, wherein he himself was concerned. Being contented still to be tempted by Satan, that his sufferings for us, might cause our conquering through him.

† Mar. 9. 25.

† Luke 4. 13.

XXV.

XXV.

Lord,

2 Tim. 2. 8. *Iannes* and * *Iambres* the Apes of *Moſes* and *Aaron*, imitated them in turning their Rods into Serpents; onely here was the difference; * Exo. 11. 12 *Aaron*'s * Rod devoured their Rods. That which was ſolid and ſubſtantiall laſted, when that which was ſleight and but ſeeming, vaniſhed away. Thus an active Fancy in all outward expreſſions may imitate a lively Faith. For matter of Language, there is nothing what Grace doth Doe but Wit can Act. Onely the difference appeares in the continuance. Wit is but for fits and flaſhes, Grace holds out, and is laſting: And, good Lord, of thy goodneſſe, give it to every one that truly deſires it.

HISTO-

HISTORICAL APPLICATIONS.

I.

THe *English* Ambaſſadour ſome yeares ſince, prevailed ſo far with the *Turkiſh* Emperour, as to perſwade him to hear ſome of our *Engliſh* Muſick, from which (as from other Liberall Sciences) both he and his Nation were naturally averſe. But it happened that the Muſicians were ſo long in tuning their Inſtruments, that the great *Turk* diſtaſting their Tedioufneſſe, went away in diſcontent, before their Muſick began. I am afraid, that the differences and Diſſentions betwixt Chriſtian Churches, (being ſo long in reconciling their Diſcords) will breed in Pagans ſuch a diſ-reliſh of our Reli-

gion, as they will not be invited to attend thereunto.

II.

A *Sybil* came to *Tarquinius Superbus* King of *Rome*, and † offered to sell unto him three Tomes of her Oracles: But he, counting the price too high, refused to buy them. Away she went, and burnt one Tome of them. Returning, she asketh him, whether he would buy the two remaining at the same rate, he refused again, counting her little better then frantick. Thereupon she burns the second Tome. And peremptorily asked him, whether he would give the summe demanded for them all three, for the one Tome remaining; Otherwise she would burn that also, and he would dearly repent it. *Tarquin*, admiring at her constant Resolution, and conceiving some extraordinary worth contained therein, gave her her demand. There are three Volumes of Mans Time, Youth, Mans Estate, and Old Age; and Ministers advise them * to *redeem their time*. But men conceive the Rate they must giv

† *M. Varro, Solinus Plinius Halicar. &c*

* Eph. 5. 16.

to be unreasonable, because it will cost them the Renouncing of their Carnal Delights. Hereupon one third part of their Life (Youth) is consumed in the fire of wantonness. Again, Ministers counsel men to redeem the remaining Volumes of their Life. They are but derided at for their pains. And mans Estate is also cast away in the smoak of Vanity. But Preachers ought to presse peremptorily on Old people, to redeem, now or never, the last Volume of their Life. Here is the difference: the *Sybill* still demanded, but the same rate for the remaining Book; But aged Folk (because of their custome in sinning) will find it harder and dearer, to redeem this, the last Volume, than if they had been Chapmen for all the three at the first.

III.

IM *Merionith* shire in * *Wales* there be many Mountains, whose hanging Tops come so close together, that shephards, sitting on several Mountains, may audibly discourse one with another. And yet they must goe many Miles, before

* *Giraldus Cambrensis & Camden* The description of that Shire.

their bodies can meet together, by reason of the vast hollow Valleys which are betwixt them. Our Sovereign, and the members of this Parliament at *London*, seem very near agreed, in their generall and publick Professions; Both are for the *Protestant Religion*; Can they dray nearer? Both are for the *Priviledges of Parliament*; Can they come closer? Both are for the *Libertie of the Subject*; Can they meet evener? And yet alas! there is a great Gulph, and vast distance betwixt them, which our sins have made, and God grant that our Sorrow may seasonably make it up again.

IV.

WHen *John* King of *France* had Communicated the Order of the Knighthood of the *Starre*, to some of his Guard, men of mean Birth and Extraction, the Nobility ever after disdained to be admitted into that Degree, and so that Order in *France* was extinguished. Seeing that now adayes, drinking, and swearing, and wantonnesse, are grown frequent, even with base beggarly peo-

people; it is high time for men of Honour, who consult with their credit, to desist from such sins. Not that I would have Noble men invent new Vices, to be in fashion with themselves alone; but forsake old sins, grown common with the meanest of people.

V.

LOng was this Land wasted with Civil Warre, betwixt the two Houses of *York* and *Lancaster*, till the *Red Rose* became White with the Bloud it had lost, and the *White Rose* Red, with the Bloud it had shed. At last, they were united in a happy Matriage, and their joynt-Titles are twisted together in our Gracious Sovereign. Thus there hath been a great difference betwixt learned men, wherein *the Dominion over the Creature is founded.* Some putting it in Nature; others placing it in Grace. But the true Servants of God have an unquestioned Right thereunto; Seeing both Nature and Grace, the first and second *Adam*, Creation and Regeneration are contained in them. Hence their claim

is so clear, their Title is so sure, ignotance cannot doubt it, Impudence dares not deny it.

VI.

THe *Roman* Senatours conspired against *Julius Cæsar* to kill him: That very next morning, *Artemidorus*, * *Cæsars* friend, delivered him a Paper, (desiring him to peruse it,) wherein the whole Plot was discovered: But *Cæsar* complemented his life away, being so taken up, to return the salutations of such people as met him in the way, that he pocketted the Paper among other Petitions, as unconcerned therein, and so going to the Senate-house, was slain. The World, Flesh, and Devil have a Design for the destruction of men; we Ministers, bring our people a Letter, Gods Word, wherein all the Conspiracy is revealed. *But who hath believed our report?* Most men are so busie about worldly delights, they are not at leisure to listen to us, or read the Letter, but thus, alas, run headlong to their own Ruine and Destruction.

* *Plut. in Jul. Cæsar.*

VII.

VII.

IT is reported of *Philip* the second King of *Spain*, That beſieging the Town of St. *Quintine* & being to make a breach, he was forced, with his Cannon to batter down a ſmall Chappell on the wall, dedicated to St. *Laurence*. In reparation to which Saint, he afterwards built & conſecrated unto him, the famous Chappell in the *Eſcurial* in *Spain*, for workmanſhip, one of the Wonders of the World. How many Churches and Chappells of the God of Saint *Laurence*, have been laid waſt in *England*, by this wofull War? And which is more, (and more to be lamented) how many living Temples of the Holy Ghoſt, Chriſtian people, have therein been cauſleſly and cruelly deſtroyed? How ſhall our Nation be ever able to make recompence for it? God of his goodneſſe forgive us that Debt, which we of our ſelves are not able to ſatisfie.

VIII.

IN the dayes of King † *Edward* the ſixth, the Lord Protector

† *Sir John Heywood* in the life of *Edward* the 6.

march'd with a powerfull Army into *Scotland*, to demand their young Queen *Marie* in Marriage to our King, according to their promiſes. The *Scotch* refuſing to doe it, were beaten by the *English* in *Muſleborough* fight. One demanding of a *Scottish* Lord (taken Priſoner in the Battel) Now Sir, how do you like our Kings Marriage with your Queen? *I alwaies* (quoth he) *did like the Marriage, but I do not like the wooing, that you should fetch a Bride with Fire and Sword.* It is not enough for men to propound pious projects to themſelves, if they go about by indirect courſes to compaſſe them. Gods own work muſt be done by Gods own wayes. Otherwiſe we can take no comfort in obtaining the end, if we cannot juſtify the means uſed thereunto.

IX.

A *Sagamore*, or petty King in *Virginia*, gueſſing the greatneſſe of other Kings by his own, ſent a Native hither, who underſtood *English*, commanding him to ſcore upon a long Cane (given him of purpoſe to

to be his Regiſter) the number of *Engliſh men*, that thereby his Maſter might know the ſtrength of this our Nation. Landing at *Plimouth*, a populous place, (and which he miſtook for all *England*) he had no leiſure to eat, for notching up the men he met. At *Exeter*, the difficulty of his Task was increaſed; coming at laſt to *London* (that Forreſt of people) he brake his Cane in pieces, perceiving the impoſſibility of his employment. Some may conceive that they can reckon up the ſins they commit in one day. Perchance they may make hard ſhifts to ſum up their notorious ill deeds. More difficulty it is, to ſcore up their wicked words. But O how infinite are their idle thoughts! High Time then to leave off counting, and cry out with † *David*, *Who can tell how oft he offendeth? Lord cleanſe me from my ſecret ſins.*

† Pſal. 19. 12.

X.

MArtin *de Golin*, Maſter of the *Teutonick* Order, was taken Priſoner by the *Pruſſians*, and delivered bound, to be beheaded. But

Munſt. Coſmog. Book 3. p. 878.

he perſwaded his Executioner (who had him alone) firſt to take off his coſtly Clothes, which otherwiſe would be ſpoiled with the ſprinkling of his bloud. Now the Priſoner, being partly unbound to be uncloth'd, and finding his arms ſomewhat looſened, ſtrake the Executioner to the ground, killed him afterwards with his own Sword, and ſo regained both his Life and Liberty. * *Chriſt hath overcome the World*, and delivered it to us, to deſtroy it. But we are all *Achans* by Nature, and the *Babylonish* Garment is a bait for our Covetouſneſſe. Whileſt therefore we ſeek to take a Plunder of this Worlds Wardrobe, we let go the Maſtery we had formerly of it. And too often, that which Chriſts Paſſion made our Captive, our Folly makes our Conquerour.

* John 16.33.

XI.

I Read, how Pope * *Pius* the fourth, had a great ſhip, richly loaden, landed at *Sandwich* in *Kent*, where it ſuddenly ſunk, and ſo, with the Sands, choaked up the Harbour, that ever ſince that place hath been deprived

* *Camb. Brit. in Kent*

prived of the benefit thereof. I see that happineſſe doth not alwayes attend the adventures of his Holineſſe. Would he had carried away his ſhip, and left us our Harbour. May his ſpirituall merchandiſe never come more into this Iſland, but rather ſink in *Tybet*, then ſail thus far, bringing ſo ſmall good, and ſo great Annoyance. Sure he is not ſo happy in opening the doors of heaven, as he is unhappy to obſtruct Havens on Earth.

XII.

Jeffrie Arch-biſhop of *York*, and baſe ſon to King *Henry* the ſecond, uſed proudly to proteſt *by his Faith, and the Royalty of the King his Father.* To whom one ſaid, *You may ſometimes, Sir, as well remember what was the honeſty of your mother.* Good men when puffed up with pride, for their heavenly extraction, and paternal deſcent, how they are Gods ſons by Adoption, may ſeaſonably call to mind, the corruption which they carry about them. * *I have ſaid to the Worm, thou art my Mother,* and this conſideration will temper their ſouls with humility. *Gualt. Map. paus de nugis Curialium.*

* Iohn 17.14.

XIII.

XIII.

I Could not but ſigh, and ſmile at the ſimplicity of a Native *American*, ſent by a *Spaniard* his Maſter, with a basket of Figs, and a Letter, (wherein the Figs were mentioned) to carry them both to one of his Maſters Friends. By the way, this meſſenger eat up the Figs, but delivered the Letter, whereby his deed was diſcovered, and he ſoundly puniſhed. Being ſent a ſecond time on the like meſſage, he firſt took the Letter (which he conceived had Eyes as well as a Tongue) and hid it in the Ground, ſitting himſelf on the place where he put it; and then ſecurely fell to feed on his Figs, preſuming that the paper which ſaw nothing, could tell nothing. Then taking it again out of the Ground, he delivered it to his maſters Friend, whereby his fault was perceived, and he worſe beaten then before. Men conceive they can manage their ſins with ſecrecy; but they carry about them a Letter, or Book rather, written by Gods finger, their * *Conſcience* bearing witneſſe to all their actions,

*Ro. 2. 15.

actions. But ſinners being often detected and accuſed, hereby grow wary at laſt, and to prevent this ſpeaking paper for telling any Tales do ſmother, ſtifle, and ſuppreſſe it, when they goe about the Committing of any Wickedneſſe. Yet conſcience, (though buried for a time in ſilence) hath afterwards a Reſurrection, and diſcovers all to their greater ſhame, and heavier Puniſhment.

XIV.

John Courcie, Earl of *Vlſter* in *Ireland*, endeavoured fifteen ſeverall Times to ſail over thither, and ſo often was beaten back again with bad weather; At laſt he expoſtulated his caſe with God in a † Viſion, complaining of hard meaſure, That having built and repaired ſo many Monaſteries to God and his Saints, he ſhould have ſo bad ſucceſſe. It was anſwered him, That this was but his juſt puniſhment, becauſe he had formerly put out the Image of the * Trinity, out of the Cathedrall

† *Ann. Hiber. in An.* 120. *Cambdens' Brit. p.*797.

* Lawfully I preſume to apply a Popiſh Viſion, to confute a Popiſh practiſe.

Church

Church of *Down*, and placed the picture of St. *Patrick* in the room thereof. Surely, God will not hold them guiltleſſe, who juſtle him out of his Temple, and give to Saints that adoration, due onely to his divine Majeſty.

XV.

THe *Lybians* kept all Women in common. But when a child was born, they uſed to ſend it to that man to maintain (as Father thereof) whom the Infant moſt reſembled in his complexion; Satan and my ſinfull nature enter-common in my Soul, in the cauſing of wicked thoughts. The ſons by their faces ſpeak their Sires, proud, wanton, covetous, envious, idle thoughts, I muſt own to come from my ſelf. God forgive me, it is vain to deny it, thoſe children are ſo like to their Father. But as for ſome hideous horrible thoughts, ſuch as I ſtart at the motion of them, being out of the Road of my corruption, (and yet which way will not that wander?) ſo that they ſmell of Hells Brimſtone about them: Theſe fall to Satans Lot to father them. The ſwarthy blackneſſe of their complexion

plexion plainly shewes who begat them; not being of mine Extraction, but his Injection.

XVI.

Marcus Manilius deserved exceedingly well of the *Roman* State, having valiantly defended their *Capitol*. But afterward, falling into disfavour with the people, he was condemned to death. However the people would not be so unthankfull as to suffer him to be executed in any place, from whence the *Capitol* might be beheld. For the prospect thereof prompted them with fresh remembrance of his former merits. At last, they found a low place in the *Petiline Grove*, by the *River-gate*, where no Pinacle of the *Capitol* could be perceived, & there he was put to death. We may admire how men can find in their hearts to sin against God. For we can find no one place in the whole world, which is not mark'd with a signal Character of his mercy unto us. It was said properly of the *Iewes*, but it is not untrue of all Christians, that they are Gods Vine-yard. *And God fenced it, and gathered out the stones*

Livius l.6.20

Matt. 5.2.

Stones thereof, and planted it with the choiseſt Vine, and built a Tower in the midſt thereof, and alſo digged a Wine-preſſe therein: which way can men look, and not have their eyes met with the Remembrance of Gods favours unto them? Look about the Vine-yard, *it is fenced*; look without it, *the ſtones are caſt out*; look within it, *it is planted with the choiſeſt Vine*; look above it, *A Tower is built in the midſt thereof*; look beneath it, *A Wine-preſſe is digged.* It is impoſſible for one to look any way, and to avoid the beholding of Gods Bounty. Ungratefull man! And as there is no place, ſo there is no time for us to ſin, without being at that inſtant beholden to him; We owe to him that *We are*, even when we are Rebellious againſt him,

XVII.

A Duel was to be fought, by conſent of both † Kings, betwixt an *Engliſh*, and a *French* Lord. The aforeſaid *John Courcie* Earl of *Vlſter*, was choſen Champion for the *Engliſh*: A man of great ſtomach and ſtrength, but lately much weakened by

† *Am. Hober. in An. 1204. & Camb. Brit. p. 797.*

by long impriſonment. Wherefore to prepare himſelf before-hand, the King allowed him what plenty & variety of meat he was pleaſed to eat. But the *Monſieur* (who was to encounter him) hearing what great quantity of victuals *Courcie* did daily devour, and thence collecting his unuſuall ſtrength, out of fear, refuſed to fight with him. If by the ſtandard of their Cups, and meaſure of their drinking, one might truly inferre Souldiers ſtrength by rules of proportion, moſt vaſt and valiant Atchievements may juſtly be expected from ſome Gallants of theſe Times.

XVIII.

I Have heard that the Brook near *Lutterworth* in *Leiceſtershire*, into which the Aſhes of the burnt Bones of *Wickliffe* were caſt, never ſince doth drown the Medow about it. Papiſts expound this to be, becauſe God was well pleaſed with the ſacrifice of the aſhes of ſuch an Heretick. Proteſtants aſcribe it rather to proceed from the Virtue of the duſt of ſuch a Reverend Martyr. I ſee 'tis *a caſe for a Friend.* Such accidents ſignifie

ſignifie nothing in themſelves but according to the pleaſure of Interpreters. Give me ſuch ſolid Reaſons, whereon I may reſt and rely. * *Solomon* ſaith, *The words of the wiſe are like Nails, faſtned by the Maſters of the Aſſembly.* A Nail is firm, and will hold driving in, and will hold driven in. Send me ſuch Arguments. As for theſe Waxen Topicall deviſes, I ſhall never think worſe or better of any Religion for their ſake.

* Eccl. 10. 11.

XIX.

† *Plutarch in the life of Alexander the Great.*

Alexander the † Great, when a Child, was checked by his Governour *Leonidas*, for being over-profuſe in ſpending perfumes; becauſe on a day, being to ſacrifice to the Gods, he took both his hands full of *Frank-incenſe*, and caſt it into the fire: But afterwards, being a man, he conquered the countrey of *Iudea*, (the Fountain, whence ſuch ſpices did flow) he ſent *Leonidas* a Preſent of five hundred Talents weight of *Frank-incenſe*, to ſhew him how his former Prodigality, made him thrive the better in ſucceſſe, and to adviſe him to be no more niggardly in Divine

vine Service. Thus *they that ſow plentifully ſhall reap plentifully*, I ſee there is no ſuch way to have a large heart, as to have a large heart. The free giving of the branches of our preſent eſtate to God, is the readieſt means to have the Root increaſed for the future.

XX.

THe Poets fable, that this was one of the Labours impoſed on *Hercules*, to make clean the *Augean* Stable, or ſtall rather. For therein (they ſaid) were kept three thouſand Kine, and it had not been cleanſed for thirty years together. but *Hercules*, by letting the River *Alpheus* into it, did that with eaſe, which before was conceived impoſſible. This Stall, is the pure Emblem of my impure Soul, which hath been defiled with millions of ſins, for more than thirty years together. Oh that I might by a lively faith, and unfeigned Repentance, let the ſtream of that Fountain into my Soul, *which is opened for Iudah and Ieruſalem.* It is impoſſible by all my pains to purge out my uncleanneſſe; which

is

is quickly done by the rivulet of the Bloud of my Saviour.

XXI.

THe *Venetians* shewed the Treasure of their state, being in many great Coffers, full of Gold and Silver, to the *Spanish* Ambassadour. But the Ambassadour peeping under the bottome of those Coffers, demanded, whether that their Treasure did daily grow, and had a Root, *For such* (saith he) *my Masters Treasure hath*, meaning both the *Indies*. Many men have attained to a great height of piety, to be very abundant and rich therein; but all theirs is but a Cistern, not Fountain of grace, onely. Gods goodnesse hath a spring of it self in it self.

XXII.

THe * *Sidonian* Servants agreed amongst themselves, to chuse him to be their King who that morning should first see the Sun. Whilest all others were gazing on the East, one alone look'd on the west; some admired, more mock'd him, as if he look'd

* *Iust. lib. 18. p. 160.*

look'd on the Feet, there to find the eye of the Face. But the first of all discovered the light of the Sun shining on the tops of houses: God is seen sooner, easier, clearer, in his operations, than in his Essence. Best beheld by Reflection in his Creatures. *For the invisible things of him, from the Creation of the † World, are clearly seen, being understood by the things that are made.* [† Rom. 1. 20.]

XXIII.

AN *Italian* Prince, as much delighted with the person, as grieved with the prodigallity of his eldest Son, commanded his Steward to deliver him no more money, but what the yong Prince should tell his own self. The young Gallant fretted at his heart, that he must buy money at so dear a rate, as to have it for telling it, but (because there was no remedy,) he set himself to task, and being greatly tyred with telling a small summe, he brake off in this consideration. *Money may speedily be spent, but how tedious and troublesome is it to tell it? And by consequence, how much more difficult*

to get it? Men may commit sin presently, pleasantly, with much mirth, in a moment. But O that they would but seriously consider with themselves how many their offences are, and sadly fall acounting them? And if so hard truly to summe their sins, sure harder sincerely to sorrow for them. If to get their number be so difficult, what is it to get their pardon.

XXIV.

I Know the Village in *Cambridgeshire*, * where there was a Crosse, full of Imagery; Some of the Images were such, as that people, not foolishly factious, but judiciously conscientious, took just exceptions at them: hard by, the Youths of the Town erected a May-pole, and to make it of Proof against any that should endeavour to cut it down, they armed it with Iron, as high as any could reach. A violent Winde happened to blow it down, which falling on the Crosse, dashed it to pieces. It is possible, what is counted profaneneſſe, may accidentally correct superstition. But I could heartily wish that all pretenders to

* Cottenham

to Reformation, would first labour to be good themselves, before they go about the mending of others.

XXV.

I Read that *Ægæus* the Father of *Theseus*, hid a sword and a pair of shoes under a great stone, and left sword with his Wife, (whom he left with child) that when the son, she should bear was able to take up that stone, weild that sword, and wear those shoes, then he should send him to him: For by these signs, he would own him for his own Son. Christ hath left in the custody of the Church our Mother, the sword of the Spirit, and the shoes of a Christian conversation, the same which he once wore himself, and they must fit our feet, yea, and we must take up the weight of many heavy Crosses, before we can come at them; but when we shall appear before our heavenly Father, bringing these Tokens with us, then, and not before, he will acknowledge us to be no bastards, but his true born Children.

* *Plutarch in Theseus.*

MIXT CONTEMPLATIONS.

I.

WHen I look on a leaden Bullet, therein I can read both Gods Mercie, and Mans Malice. Gods Mercie, whose Providence foreseeing that men of Lead, would *make instruments of cruelty*, did give that Metall a medicinall Virtue; As it hurts, so it also heals; and a Bullet sent in by mans hatred into a fleshy, and no vitall part, will (with ordinarie Care and Cuting) out of a naturall Charity, work it's own way out. But Oh! how deviliſh were thoſe men, who to fruſtrate and defeat his Goodneſſe, and to countermand the healing power of Lead, firſt found the Champing and impoyſoning of Bullets! Fools, who account themſelves honoured with the ſhamefull Title of being the *Inventours of evil*

*Rom. 1. 30. * *Things*, endeavouring to out-infinit Gods kindneſſe, with their cruelty.

II.

I Have heard ſome men (rather cauſleſly captious, then judicially criticall) cayill at Grammarians, for calling ſome Conjunctions, *Disjunctive*, as if this were a flat Contradiction, Whereas indeed, the ſame particle may conjoyn words, and yet diſjoyn the ſenſe. But alas, how ſad is the preſent condition of Chriſtians, who have a *Communion*, *diſuniting* the Lords Supper! ordained by our Saviour to conjoyn our Affections, hath diſ-joyned our Iudgement. Yea, it is to be feared, leaſt our long Quarrells about the *manner of his Preſence*, cauſe the matter of his Abſence, for our want of Charity to receive him.

III.

I Have obſerved, that children, when they firſt put on new ſhooes, are very curious to keep them clean. Scarce will they ſet their foot on the ground, for fear to dirty the ſoles of their

their ſhooes. Yea, rather they will wipe the Leather clean with their Coats; and yet perchance the next day they will trample with the ſame ſhooes in the mire up to the Ancles. Alas, Childrens play is our earneſt. On that day wherein we receive the *Sacrament*, we are often over Preciſe, ſcrupling to ſay, or do, thoſe things which lawfully we may. But we, who are more then curious that day, are not ſo much as carefull the next. And too often, (what ſhall I ſay) goe on in ſin, up to the Ancles, yea, our ſins * *go over our heads.* * Pſal. 38.4.

IV.

I Know ſome men very deſirous to ſee the Devil, becauſe they conceive ſuch an Apparition would be a Confirmation of their Faith. For then, by the Logick of Oppoſitours, they would conclude, there is a God, becauſe there is a Devil. Thus they will not believe there is a Heaven, except Hell it ſelf will be depoſed for a Witneſſe thereof. Surely ſuch mens wiſhes are vain, and hearts are wicked: for if they will not believe, having *Moſes* and the Prophets, and

the Apoſtles, they will not believe, no, if the Devil from Hell appear unto them, ſuch Apparitions were never ordained by God, as the means of faith. Beſides, Satan will never ſhew himſelf, but to his own advantage. If as a Devil, to fright them, if as an Angel of Light, to flatter them, however, to hurt them. For my part, I never deſire to ſee him. And O! (if it were poſſible) that I might never feel him in his Motions, and Temptations! I ſay, let me never ſee him, till the Day of Judgement, where he ſhall ſtand arraigned at the Bar, and Gods Majeſty ſit Judge at the Bench, ready to condemn him.

V.

I Obſerve, that Antiquaries, ſuch as prize skill above profit, (as being rather curious, than covetous) do prefer the Braſſe Coyns of the *Roman* Emperours, before thoſe in Gold and Silver, Becauſe there is much falſeneſſe and forgery daily detected, (and more ſuſpected) in Gold and Silver Meddals, as being commonly caſt and counterfeited, whereas Braſs

Coyns

Coyns, are presumed upon, as true and ancient, because it will not quit cost for any to counterfeit them. Plain dealing Lord, what I want in wealth, may I have in sincerity. I care not how mean Metall my Estate be of, if my soul have the true stamp, really impressed with the unfeigned Image of the King of Heaven.

VI.

LOoking on the Chappel of King *Henry* the seventh in *Westminster*, (God grant I may once again see it with the Saint that belongs to it, our Sovereign, there in a well-conditioned Peace) I say looking on the out-side of the Chappel, I have much admired the curious workmanship thereof. It added to the wonder, that it is so shaddowed with mean Houses, well nigh on all sides, that one may almost touch it, as soon as see it. Such a Structure needed no base Buildings about it as foils to set it off. Rather this Chappel may passe for the Emblem of a great worth, living in a private way. How is he pleased with his own Obscurity, whilest others of lesse desert make

greater ſhew? And whileſt proud people ſtretch out their plumes in oſtentation, he uſeth their vanity for his ſhelter; more pleaſed to have worth, then to have others take notice of it.

VII.

THe Mariners at ſea count it the ſweeteſt perfume, when the water in the Keel of their Ship doth ſtink. For hence they conclude, that it is but little, and long ſince leak'd in; but it is wofull with them, when the water is felt, before it is ſmelt, as freſh flowing in upon them in abundance. It is the beſt ſavour in a Chriſtian Soul, when his ſins are loathſom and offenſive unto him. An happy token, that there hath not been of late in him any inſenſible ſupply of hainous offences, becauſe his ſtale ſins, are ſtill his new and daily ſorrow.

VIII.

I Have ſometimes conſidered, in what troubleſome caſe is that Chamberlain in an Inn, who being but

but one, is to give attendance to many Gueſts. For ſuppoſe them all in one chamber, yet if one ſhall command him to come to the Window, and the other to the Table, and another to the Bed, and another to the Chimney, and another to come up ſtairs, and another to go down ſtairs, and all in the ſame inſtant, how would he be diſtracted to pleaſe them all. And yet ſuch is the ſad condition of my ſoul, by Nature; Not only a ſervant, but a ſlave to ſin. Pride calls me to the Window, Gluttony to the Table, Wantonneſſe to the Bed, Lazineſſe to the Chimney, ambition commands me to go up ſtairs, and covetouſneſſe to come down, Vices I ſee are as well contrary to themſelves as to Virtue. Free me, Lord, from this diſtracted caſe, fetch me from being ſins ſervant, to be thine, whoſe *Service is perfect freedome*, for thou art but one, and ever the ſame; and always injoyns commands agreeable to themſelves, thy glory, and my good.

IX.

I Have obſerved that Towns, which have been caſually burnt, have been built again more beautifull then before: Mud walls afterwards made of Stone; and Roofs, formerly but thatch't, after advanced to be tiled. The † Apoſtle tells me, *That I muſt not think ſtrange concerning the fiery tryall which is to happen unto me.* May I likewiſe prove improved by it. Let my renewed Soul which grows out of the Aſhes of the *old man*, be a more firm Fabrick, and ſtrong ſtructure; So ſhall affliction be my advantage.

† 1 Pet. 4. 12.

X.

OUr Saviour ſaith, † *When thou doeſt Almes, let not thy left hand know, what thy right hand doth.* Yet not one may generally obſerve, that Alms-houſes are commonly built by *High-way ſides*, the readie Road to oſtentation. However, far be it from me, to make bad Comments on their Bounty: I rather interpret it, that they place thoſe houſes ſo publickly, there-

† Mat. 6. 3.

thereby, not to gain applauſe, but imitation. Yea, let thoſe, who will plant pious works, have the liberty to chuſe there own ground. Eſpecially in this Age, wherein we are likely, neither in By-waies or *Highwaies* to have any works of mercy, till the whole Kingdome be ſpeedily turned into one great Hoſpital, and Gods Charity onely able to relieve us.

XI.

HOw wrangling and litigious were we in the time of Peace? How many Actions were created of nothing? Suits we had commenced about a mouthfull of Graſſe, or a handfu'l of Hey. Now he, who formerly would ſue his Neighbour for *Ped.bus ambulando*, can behold his whole field lying waſt, and muſt be content. We ſee our Goods taken from us, and dare ſay nothing, not ſo much as ſeeking any legal redreſſe, becauſe certain not to find it: May we be reſtored in due time to our former Properties, but not to our former Pieviſhneſſe. And when Law ſhall be again awaked (or rather revived) let

us expresse our thanks to God for so great a gift, by using it not wantonly, (as formerly in vexing our Neighbours about trifles) but soberly to right our selves in matters of moment.

XII.

ALmost Twenty years since I heard a profane Jest, and still remember it. How many pious passages of far later date, have I forgotten? It seems my soul is like a filthy Pond, wherein Fish die soon, and Frogs live long. Lord raze this profane Jest out of my memory. Leave not a Letter thereof behind, least my Corruption (an apt Scholar) ghesse it out again; and be pleased to write some pious Meditations in the place thereof. And grant Lord, that for the time to come (because such bad Guests are easier kept out) that I may be carefull, not to admit what I find so difficult to expell.

XIII.

I Perceive there is in the world a good Nature, falsly so called, as being

being nothing elſe but a facile and flexible *Diſpoſition*, Wax for every impreſſion. What others are ſo bold to beg, they are ſo baſhfull as not to deny. Such *Oſiers* can never make Beams to bear Streſſe in Church and State. If this be *good Nature*, let me always be a Clown: if this be *good fellowſhip*, let me always be a Churl. Give me to ſet a ſturdy *Porter* before my ſoul, who may not equally open to every Comer. I cannot conceive how he can be a *Friend to any*, who is a Friend to all, and the worſt *Foe to himſelf*.

XIV.

HA. is the *Interjection* of Laughter. *Ah*, is an *Interjection* of Sorrow. The difference betwixt them very ſmall, as conſiſting only in the tranſpoſition of what is no ſubſtantial Letter, but a bare Aſpiration. How quickly in the Age of a minute, in the very turning of a breath, is our mirth changed in to mourning.

XV.

XV.

I Have a great Friend, whom I endeavour and desire, to please; but hitherto all in vain: The more I seek the further off I am from finding his favour. Whence comes this miscarriage? Are not my Applications to man, more frequent then my addresses to my Maker? Do I not love his smiles more then I fear Heavens frowns? I confesse to my shame, that sometimes his anger hath grieved me more then my sins. Hereafter, by thy assistance, I will labour to approve my wayes in Gods presence; so shall I ever have, or not need his friendship, and either please him with more ease, or displease him with lesse danger.

XVI.

THis Nation is scourged with a wasting Warre. Our sinnes were ripe; God could no longer be just, if we were prosperous. Blessed be his Name, that I have suffered my share in the calamities of my Countrey. Had I poised myself so politickly betwixt

twixt both parties, that I had ſuffered from neither, yet could I have took no contentment in my ſafe eſcaping. For why ſhould I, equally ingaged with others in ſinning, be exempted above them from the puniſhment? And ſeeing the bitter cup, which my Brethren have pledg'd to paſs by me, I ſhould fear it ſhould be filled again, and returned double for me to drink it. Yea, I ſhould expect, that I were reſerved alone, for a greater ſhame and ſorrow. It is therefore ſome comfort I draw in the ſame yoak with my Neighbours, and with them joyntly bear the burthen, which our ſinnes joyntly brought upon us.

XVII.

WHen, in my private Prayers, I have been to confeſſe my boſome ſins unto God, I have been loath to ſpeak them aloud: fearing (though no man could, yet) that the devil would over-hear me, and make uſe of my words againſt me. It being probable, that when I have diſcovered the weakeſt part of my Soul, he would aſſault me there. Yet, ſince

ſince I have conſidered, that therein I ſhall tell Satan no news, which he knew not before. Surely I have not managed my *ſecret ſins* with ſuch privacy, but that he, from ſome circumſtances, collected what they were. Though the fire was within, he ſaw ſome ſmoak without. Wherefore for the future, I am reſolved, to acknowledge my darling faults, though alone, yet aloud; That the Devil who rejoyced in partly knowing of my ſins, may be grieved more by hearing the expreſſion of my ſorrow. As for my advantage he may make from my confeſſion, this comforts me. Gods goodneſſe in aſſiſting me, will be above Satans malice in aſſaulting me.

XVIII.

IN the midſt of my Morning Prayers, I had a good meditation, which ſince I have forgotten, Thus much I remember of it, that it was pious in it ſelf, but not proper for that time. For it took much from my devotion, and added nothing to my inſtruction, and my ſoul, not able to intend two things at once, abated

of

of its fervencie in praying. Thus ſnatching at two Imployments, I held neither well. Sure this Meditation came not from him, who is the God of Order, He uſeth to faſten all his Nails, and not to drive out one with another. If the ſame meditation return again, when I have leiſure and room to receive it, I will ſay it is of his ſending, who ſo muſtereth and marſhalleth all good actions that like the Souldiers in his Army, mentioned in the † Prophet, *They ſhall not thruſt one another, they ſhall walk every one in his own path.* † Ioel 2.8.

XIX.

WHen I goe ſpeedily in any action, Lord give me to call my ſoul to an account. It is a ſhrewd ſuſpition that my *Bowl*, runs downhill, becauſe it runs ſo faſt. And Lord, when I goe in an unlawfull way, ſtart ſome Rubs to ſtop me, let my Foot ſlip or ſtumble. And give me the grace to underſtand the Language of the lets thou throweſt in my way. Thou haſt promiſed, * *I will hedge up thy way*: Lord, be pleaſed to make the Hedge high enough * Hoſe. 2.8.

nough, and thick enough, that if I be ſo made, as to adventure to climb over it, I may not onely ſoundly take my Clothes, but rend my fleſh; yea let me rather be caught, and ſtick in the Hedge, then breaking in through it, fall on the other ſide into the deep Ditch of eternal Damnation.

XX.

COming haſtily into a Chamber, I had almoſt thrown down a Chryſtall Hour-glaſſe: Fear leaſt I had, made me grieve, as if I had broken it: Buſt alas, how much precious time have I caſt away, without any Regret! The Hour glaſſe was but Chriſtall each Hour a Pearl; that but like to be broken, this loſt our right; that but caſually, this done wilfully. A better Hour-glaſs might be bought: but time loſt once, loſt ever. Thus we grieve more for Toyes then for Treaſure. Lord, give me an *Hour-glaſſe*, not to be by me, but to be in me. *Teach me to number my daies.* An Hour-glaſſe to turn me, *That I may apply my heart to wiſdome.*

XXI.

XXI.

WHen a Childe, I loved to look on the Pictures in the *Book of Martyrs*. I thought that there the Martyrs at the Stake seemed like the three Children in the fiery † Fornace, ever since I had known them there, *not one hair of their Head was burnt, nor any smell of the fire singing of their clothes.* This made me think martyrdome was nothing, But Oh! though *the Lion be painted fiercer then he is*, the fire is far fiercer then it is painted. Thus it is easie for one to endure an affliction, as he limns it out in his own fancie, and represents it to himself but in a bare Speculation. But when it is brought indeed, and laid home to us, there must be a man, yea there must be God to assist the man to undergoe it.

† Dan. 3. 27.

XXII.

TRavelling on the *Plain*, (which notwithstanding hath its *Risings* and *Fallings*) I discovered *Salisbury* Steeple many miles off: Coming

to

to a declivity, I loſt the ſight thereof. But climbing up to the next hill, the Steeple grew out of the Ground again. Yea, I often found it, and loſt it, till at laſt, I came ſafely to it, and took my lodging near it. It fareth thus with us whileſt we are warfairing to Heaven, mounted on the † *Piſgat* Top of ſome good Meditation, we get a glimps of our Celeſtiall *Canaan*. But when, either on the Flat of an ordinary temper, or in the fall of ſome extraordinary temptation, we loſe the view thereof. Thus in the ſight of our Soul, Heaven is diſcovered, covered, and recovered, till though late, at laſt, though ſlowly, ſurely we arrive at the Haven of our happineſſe.

† Deut 12.

XXIII.

Lord,

I Find my ſelf in the *Latitude* of a *Feaver*. I am neither well, nor ill. Not ſo well, that I have any mind to be merry with my Friends, nor ſo ill, that my Friends have any cauſe to condole with me. I am a *Probationer* in point of my health. As I ſhall behave my ſelf, ſo I may be either expelled out of it, or admitted

mitted into it. Lord, let my diſtemper ſtop here, and goe no further. Shoot not thy *Murthering Pieces* againſt that Clay Caſtle, which ſurrendereth it ſelf at thy firſt Summons. *O ſpare me a little that I may recover my ſtrength.* I beg not to be forgiven, but to be forborn my *Debt to Nature.* And I onely do *crave time*, for a while, till I be better fitted, and furniſhed to pay it.

XXIV.

IT ſeemed ſtrange to me when I was told, that *Aqua vitæ* (which reſtores life to others) ſhould it ſelf be made of the droppings of dead Beer. And that ſtrong waters ſhould be extracted out of the Dregs (almoſt) of ſmall beer. Surely many other excellent Ingredients, muſt concurre, and much Art muſt be uſed in the Diſtillation. Deſpair not then, O my ſoul! No Extraction is impoſſible, where the Chymiſt is infinite. He that is *All in All*, can produce any thing out of any thing. And he can make my ſoul, which by Nature is *ſetled on her* **Lees*; and *Dead in ſin*, to be quickned by the In-

*Zeph 1. 12.

Infusion of his Grace, and purifie into a pious disposition.

XXV.

HOw easie is Pen and Paper-pie ty, for one to wri e religiously I will not say, it costeth nothing; bu it is far cheaper to work one's Head then one's Heart to goodnesse. Som pe chance, may ghesse me to be good by my writings, and so I shall deceiv my Reader. But if I do not desir to be good, I most of all deceive my self. I can make an hundred Medi tations, sooner then subdue the leas sin in my soul. Yea I was once in th mind, never to write more; for fea least my writings at the last da prove Records against me. And ye why should I not write? that by read ing my own Book, the disproportio betwixt my lines and my life, ma make me blush my self (if not int goodnesse) into lesse badnesse then I would do otherwise. That so my writings may condemn me, and mak me to condemn my self, that so Go may be moved to acquit me.

FINIS.

GOOD THOUGHTS IN WORSE TIMES.

Consisting of

- *Personal Meditations.*
- *Scripture Observations.*
- *Meditations on the Times.*
- *Meditations on all kind of Prayers.*
- *Occasional Meditations.*

By THOMAS FULLER, B.D.

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TO THE CHRISTIAN READER

WHen I *read the deſcription of the Tumult in* Epheſus, Acts 9. 32. (*wherein they would have their* Diana *to be* Jure Divino, that it fell down from *Iupiter*(*it appears to me the too Methodical character of our preſent confuſions.* Some therefore cryed one thing and ſome another, for the aſſembly was confuſed, and the more part knew not wherefore they were come together. *O the Diſtractions of our Age? and how many thouſands know as little why the Sword was drawn, as when it will be sheathed. Indeed,* (*thanks be to God*) *we have no more houſe-burnings, but many*

heart burnings: & though outward bleeding be ſtanched, it is to be feared that the broken vein *bleeds inwards, which is more dangerous.*

This being our ſad condition, I perceive controverſial Writings (ſounding ſomewhat of Drũs & Trumpets,) *do but make the wound the wider. Meditations are like the* Minſtrel * *the Prophet called for, to paciſy his mind diſcompoſed: paſſiõ, which moved me to adventure on this Treatiſe, as the moſt innocent and inoffenſive manner of writing.*

* King. 3. 15.

I confeſſe a Volume of another Subject, and a larger Size, is expected from me. But in London *I have learnt the difference, betwixt downright* Breaking, *and* craving time *of their Creditours, Many ſufficient Merchants though not Solvable for the preſent, make uſe of the latter, whoſe example I follow, And though I cannot pay the Principal, yet I deſire ſuch ſmall*

Trea-

Treatiſes may be accepted, from me as Intereſt *or* conſideration money, *untill I ſhall, God willing, be inabled to diſcharge the whole* Debt.

If any wonder that this Treatiſe comes Patron-leſſe into the World, let ſuch know, that Dedications *begin now adayes to grow out of faſhion. His Policy was commended by many, (and proved profitable unto himſelf) who inſtead of ſelect God-Fathers, made all the Congregation* Witneſſes *to his Child, as I invite the* world *to this my Book, requeſting each one would patroniſe therein ſuch parts and paſſages thereof, as pleaſe them; ſo hoping that by ſeveral perſons the whole will be protected.*

I *have Chriſtian Reader, (ſo far I dare goe, not inquiring into thy* Sire-name *of thy* Side *or* Sect) *nothing more to burthen thy Pa-*

tience with. Onely I will adde, that I find our Saviour in Tertullian *and ancient* Latine-Fathers, *constantly stiled a Sequestratour in the proper* notion *of the Word. For God and man being at ods, the difference was* sequestred *or referred into Christ his hand to end, and umpire it. How it fareth with thine Estate on Earth I know not, but I earnestly desire, that in Heaven both thou and I may ever be under* Sequestration *in that Mediatour, for Gods glory and our good, to whose protection thou art committed by*

Thy Brother in all
Christian Offices.

THO: FULLER.

Per-

PERSONAL MEDITATIONS.

I.

Curiositie curbed.

OFten have I thought with my ſelf, what Diſeaſe I would be beſt contented to die of. None pleaſe me. The Stone, the Colick terrible, as expected, intolerable, when felt. The Palſie is Death before Death. The Conſumption a flattering Diſeaſe, cozening men into Hope of long Life at the laſt gaſp. Some ſickneſſe beſot, others enrage men, ſome are two ſwift, and others too ſlow.

If I could as eaſily decline Diſeaſes as I could diſlike them, I ſhould be immortal. But away with theſe thoughts, The *Mark* muſt not

chuſe what *Arrow* ſhall be ſhot againſt it. What God ſends I muſt receive. May I not be ſo curious to know what weapon ſhall wound me as carefull to provide the Plaiſter of Patience againſt it. Onely thus much in general: commonly that ſickneſſe ſeizeth on men, which they leaſt ſuſpect. He that expects to be drown'd with a *Dropſie*, may be burnt with a *Feaver*, and ſhe, that fears to be ſwoln with a *Timpanie*, may be ſhriveled with a *Conſumption*.

II.

Deceiv'd, not hurt.

HEaring a *Paſſing-bell*, I prayed that the *ſick man* might have through *Chriſt*, a ſafe *Voyage* to his *long home*. Afterwards I underſtood that the party was *dead* ſome hours before; and it ſeems in ſome places of *London* the tolling of the Bell, is but a *Preface of courſe* to the ringing it out.

Bels better ſilent than thus telling lyes. What is this but giving a falſe Alarum *to mens* Devotions, *to make them to be ready armed with their*

Prayers

Prayer for the assistance of such, who have already fought the good fight, *yea, and gotten the* Conquest? *Not to say that mens Charitie herein may be suspected of Superstition in Praying for the Dead.*

However my heart thus poured out, *was not spilt on the ground. My Prayers too late to do him good, came soon enough to speak my good will, What I freely tendered, God fairly took, according to the integritie of my Intention. The Partie I hope is in* Abraham's, *and my* Prayers *I am sure are returned into my* own bosom.

III.

Nor full, nor fasting.

LIving in a Country Village where a Burial was a rarity, I never thought of Death; it was so seldome presented nnto me. Coming to *London* where there is plenty of Funerals, (so that Coffins crowd one another, and Corps in the Grave justle for elbow-room) I slight and neglect Death, because grown an object so constant and common.

How foul is my stomach to turn all

all food into bad humours? Funerals neither few nor frequent, works effectually upon me. *London* is a *Library* of *Mortality*. Volumes of all sorts and sizes, rich, poor, infants, children, youth, men, old men daily die; I see there is more required to make a good Scholar, than only the having of many Books: *Lord*, be thou my *Schoolmaster*, and *teach me to number my daies, that I may applie my heart unto Wisdom.*

IV.

Strange and True.

I Read in the †*Revelation* of a Beast, one of whose *Heads was as it were wounded to Death.* I expected in the next verse, that the Beast should die, as the most probable consequence, considering: †Rev. 13. 7.

1. It was not a scratch, but a wound.

2. Not a wound in a fleshy part, or out-limbs of the Body, but in the very Head, the Throne of reason.

3. No light wound, but in outward Apparition, (having no other Probe but St. *Johns* Eyes to search it) it seemed *deadly*. But

But mark what immediately follows; *and his deadly wound was healed.* Who would have suspected this inference from these premises. But is not this the lively Emblem of my naturall corruption? Sometimes, I conceived that by Gods Grace I have conquered and killed, subdued and slain, maim'd and mortified the *deeds of the flesh*: never more shall I be molested or buffeted, with such a bosom sin: when, alas! by the next return, the news is, it is *revived*, and *recovered*. Thus *Tenches*, though grievously gashed, presently plaister themselves whole by that slimy and unctious humour they have in them; and thus the inherent Balsam of Badness quickly cures my corruption, not a scar to be seen. I perceive I shall never finally kill it, till first I be dead my self.

V.

Blushing to be blushed for.

A Person of great *Quality* was pleased to *lodge* a night in my *House*. I durst not invite him to my *Familie-Prayer*, and therefore for

that time omitted it thereby making a breach in a good cuſtome, and giving Satan advantage to aſſault. Yea the looſening of ſuch a Link, might have endangered the ſcattering of the Chain.

Bold Baſhfulneſſe, which durſt offend God, whileſt it did fear Man. Eſpecially conſidering, that though my Gueſt was never ſo high, yet by the Laws of Hoſpitality, I was above him, whileſt he was uuder my Roof. Hereafter whoſoever cometh within the Doors, ſhall be requeſted to come within the Diſcipline of my Houſe; If accepting my homely Diet, he will not refuſe my home devotion; and ſitting at my Table, will be intreated to kneel down by it.

V. I.

A laſh for Lazineſs.

SHamefull my ſloath, that have deferred my Night-prayer, till I am in bed. This Lying along is an improper poſture for pietie. Indeed there is no contrivance of our body, but ſome good man in Scripture hath hanſeled it with Prayer. The *Publican*

blican ſtanding, *Iob* * ſitting, *Hezekiah*, lying on his bed, † *Eliah* with his *face between his legs*. But of all geſtures give me St. *Paul*; † *For this cauſe I bow my knees to the Father of my Lord Ieſus Chriſt*. Knees when they may, then they muſt be bended.

* Iob. 18.
† 1 Kin 28. 42
† Eph. 3. 14.

I have read a Coppie of a *Grant of Liberty*, from Queen *Mary* to *Henry Ratcliff* Earl of *Suſſex*, giving him † *leave to wear a Night Cap or Coif in her Majeſties preſence*, counted a great favour becauſe of his infirmity. I know in caſe of neceſſity, God would gratiouſly accept my devotion, *bound downe in a ſick dreſſing*; but now whileſt I am in perfect health, it is inexcuſable. Chriſt commanded ſome to *take up their bed*, in token of their full recovery; My lazineſſe may ſuſpect, leaſt thus my *bed taking me up*, prove a preſage of my enſuing ſickneſſe. But may God pardon my Idleneſſe this once, I will not again offend in the ſame kind by his grace hereafter.

† Weavers ſu Mon. P. 638.

VII

VII.

Root, Branch, and Fruit.

A *Poor man of* Sevil *in* Spain, *having a fair and fruitfull Pear-tree; one of the* Fathers *of the* Inquisition *desired* (*such Tyrants* Requests *are commands*) *some of the* fruit *thereof. The poor man, not out of gladnesse to gratifie, but fear to offend, as if it were a sinne for him to have better fruit, than his betters,* (*suspecting on his* deniall *the* Tree *might be made his own* Rod, *if not his* Gallows) *plucked up* Tree, *roots and all, and gave it unto him.*

Allured with love to God, and advised by mine own advantage, what he was frighted to do, I will freely perform. God calleth on me to present him †Mat. 3. 8. *with* † fruits, meet for repentance. *Yea,* let him take all, *soul and body, powers, and parts, faculties, and members of both, I offer a sacrifice unto himself. Good reason, for indeed the* Tree *was his, before it was mine,* and I give him of his own.

Besides it was doubtfull, whether the poor mans material Tree, being removed,

would

would grow again. Some Plants, transplanted (especially when old) become sullen, and do not enjoy themselves, in a soil wherewith they were unacquainted. But sure I am, when I have given my self to God, the moving of my soul shall be the mending of it, he will so dresse αἴρειν *and* καθαίρειν *so prune and purge me, that I shall bring forth most fruit in my Age.* Joh. 15.

VIII.

God speed the Plough.

I Saw in *seed-time* an *Husband-man* at *Plough*, in a very rainy day asking him the reason, why he would not rather leave off, than labour in such *foul weather*, his answer was returned me in their Country Rythm:

Sow Beans in the Mud
And they'l come up like a wood.

This could not but minde me of *David's* expression, *They that sow in tears, shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtlesse come again with rejoycing, bringing his* sheaves with *him.* Psal. 126. 5, 6.

These

These last five years, have been a *wet* and woefull *Seeds-time* to me, and many of my afflicted *Brethren*. Little hope have we, as yet, to come again to our own *homes*; and in a literal sense, now to *bring our sheaves*, which we see others daily to carry away, on their shoulders. But if we shall not share in the *former*, or *latter harvest* here on Earth, the third and last in *Heaven*, we hope undoubtedly to receive.

IX.

Cras, Cras.

GReat was the Abundance and boldnesse of the *Frogs* in * *Egypt which went up and came into their Bed-chambers, and beds and kneading troughs, and very Ovens*, Strange that those *Fen-dwellers* should approach the fiery Religion; But stranger, that *Pharaoh* should be so backward to have them removed, and being demanded of *Moses* when he would have them sent away, answered, to † *Morrow*. He could be content with their company one night, *at bed and at board*, loth belike

* Exo. 8. 3.

† Exo. 8. 18.

to

to acknowledge either Gods Juſtice in ſending, or power in remanding them, but ſtill hoping that they caſually came, and might caſually depart.

Leave I any longer to wonder at *Pharaoh*, and even admire at my ſelf. What are my ſins but ſo many *Toads*, ſpitting of venome and ſpawning of Poyſon; croaking in my judgement, creeping into my will, and crawling into my affections. This I ſee, and ſuffer, and ſay with *Pharaoh*, to *Morrow*, to morrow I will amend. Thus as the *Hebrew Tongue*, hath no proper *Preſent tenſe*, but two *Future-tenſes*, ſo all the performances of my reformation, are onely in promiſes for the time to come. Grant, *Lord*, I may ſeaſonably drown this *Pharaoh like* procraſtination in the Sea of repentance, leaſt it drown me in the pit of Perdition.

X.

Green when Grey.

IN *September* I saw a Tree bearing *Roses*, whilest others of the same kind, round about it, were barren; demanding the cause of the *Gardener*, why that Tree was an exception from the rule of the rest, this reason was rendred, because *that* alone being *clipt close* in *May*, was then hindred to spring and sprout, and therefore took his advantage by it self, to bud in *Autumn*.

Lord, If I were curb'd and snip'd in my *yonger years* by fear of my parents, from those vicious excrescencies, to which that age was subject, give me to have a *godly jealousie* over my heart, suspecting an *Autumn-Spring*, least corrupt nature, (which without thy *restraining grace* will have a *vent*) break forth in my reduced years into youthfull vanity.

XI.

Miserere.

THere goes a *Tradition* of *Ovid*, that famous *Poet* (receiving some countenane from his own confession†) that when his Father was about to beat him, for following the pleasant, but profitlesse study of *Poetrie*, he under correction promised his *Father*, never to make a *Verse*, and made a *Verse* in his very *Promise*. Probably the same in sence, but certainly more elegant for composure, than this Verse which common credulity hath taken up. † *De tristibus lib. 2. Eleg.* 10

Parce precor, Genitor, Posthac non versificabo.
Father on me pitty take.
Verses I no more will make.

When I so solemnly promise my Heavenly Father to sin no more, I sin in my very promise, my weak prayers made to procure my pardon, increase my guiltinesse, O the dulnesse and deadnesse of my heart therein! I say my prayers as the * *Iews* eat the * Exo. 12. 11.

Passe-

Passe over in haste. And whereas in bodily Actions motion is the cause of heat; clean contrary, the more *speed* I make in my Prayers, the colder I am in my Devotions.

XII.

Monarchie and Mercie.

IN reading the *Roman*, (whilest under *Consuls*) and *Belgick Historie* of the *united Provinces*, I remember not any capital offender being *condemned*, ever *forgiven*, but alwaies after *Sentence*, follows *Execution*. It seems that the very constitution of a multitude is not so inclinable to save, as to destroy. Such *Rulers* in *Aristocracies* or popular *States*, cannot so properly be called GODS, because, though having the great *Attributes* of a *Deitie power*, and *Iustice*, they want (or will not use) the most godlike property of GODS *clemencie* to *forgive*.

May I *die* in that *Government*, under which was I born, where a *Monarch* doth command. *Kings* where they see cause, have gratiously granted *Pardons*, to men appointed to death; herein

herein the lively *Image of* GOD, *to whom belongs mercy and* *forgiveneſſe. And, although I will endeavour ſo to behave my ſelf, as not to need my *Sovereigns* favour in this kind, yet becauſe none can warrant his Innocencie in all things, it is comfortable living in ſuch a Commonwealth, where *Pardons* heretofore on occaſion have been, and hereafter may be procured. *Dan. 9.9.

XIII.

What helps not hurts.

A *Vain thought* aroſe in my heart, inſtantly my corruption retains it ſelf to be the Advocate for it, pleading that the worſt that could be ſaid againſt it, was this that it was a *vain thought.*

And is not this the beſt that can be ſaid for it? Remember O my ſoul, the * *Fig-tree* was charged, not with bearing *noxious*, but *no fruit.* Yea, the barren *Fig-tree* bare the *fruit* of *Annoyance*, *cut it down, why cumbereth it the ground?* vain *thoughts* do this ill in my heart that they do no good. *Luke 13.7.

Beſides the *Fig-tree* peſter'd but one

one part of the *Garden*, good *Grapes* might grow, at the same time, in other places of the *Vine-yard*. But seeing my soul is so intent on its object, that it cannot attend two things at once, one Tree *for the time being* is all my *Vine-yard*. A *vain thought* engrosseth all the ground of my heart, till that be rooted out, no good meditation can grow with it or by it.

XIV.

Alwaies seen, never minded.

IN the most healthfull times, *two hundred* and upwards, was the constant *weekly tribute* payed to *mortality* in *London*. A *large Bill* but it must be discharged. Can one City spend according to this *weekly rate*, and not be *Bankrupt* of People? At least wise must not my *shot* be called for, to make up the *reckoning*?

When only seven young men, and those chosen,* by *Lot*, were but yearly taken out of *Athens*, to be devoured by the *Monster Minotaur*, the whole City was in a constant fright, children for themselves, and parents for their children. Yea, their escaping

* Plutarche lives in Theso.

ing of the first, was but an Introduction to the next years Lottery.

Were the Dwellers and Lodgers in *London* weekly to cast Lots, who should make up this two hundred, how would every one be affrighted? Now none regard it. My securitie concludes the aforesaid number, will amount of Infants and old folk. Few men of middle age and amongst them, surely not my self. But oh! Is not this putting the evil day farre from me, the ready way to bring it the neareſt to me? The Lot is weekly drawn (though not by me) for me, I am therefore concerned seriously to provide, least that Deaths *Price*, prove my *Blank*.

XV.

Not whence, but whether.

FInding a bad thought in my heart, I disputed in my self the cause thereof, whether it proceeded from the Devil, or mine own corruption, examining it by those *Signes*, Divines in this case recommended.

1. Whether it came in incohe-

rently, or by dependance on ſome object preſented to my ſenſes.

2. Whether the thought was at full age at the firſt inſtant, or infantlike grew greater by degrees.

3. Whether out or in the Road of my naturall inclination.

But hath not this Inquiry, more of Curioſity than Religion? Hereafter *derive not the Pedigree*, but make the *Mittimus* of ſuch *Malefactours*. Suppoſe a confederacy betwixt Thieves without, and falſe Servants within, to aſſault and wound the Maſter of a Family: thus wounded, would he diſcuſſe, from which of them his hurts proceeded? No ſurely, but ſpeedily ſend for a *Surgeon*, before he bleed to death. I will no more put it to the *Queſtion*, whence my bad thoughts come, but whither I ſhall ſend them, leaſt this curious Controverſie inſenſibly betray me into a conſent unto them.

XVI.

Storm, ſteer on.

THe *Mariners* ſailing with St. *Paul*, bare up bravely againſt the Tempeſt, whileſt either Art or Induſtry could befriend them. Finding both to fail, and that they could not any longer *bear up into the wind*, they even let their Ship *drive*. I have indeavoured in theſe diſtemperate Times, to hold up *my ſpirits*, and to ſteer them ſteadily. An happy Peace here, was the Port whereat I deſired to arrive. Now, alas, the *Storm* grows two ſturdy for the *Pilot*. Hereafter all the skill I will uſe, is no skill at all, but even let my Ship ſail whither the Windes ſend it. Acts 26. 15.

Noah's *Ark* was *bound for no other* Port, but preſervation for the preſent, (that *Ship* being all the *Harbour*) not intending to find Land, but to float on Water. May my Soul (though not ſailing to the deſired Haven) onely be kept from ſinking in ſorrow.

This comforts me, that the moſt weather-beaten Veſſell cannot pro-

perly be *ſeized on* for a *Wrack*, which hath any quick Cattle remaining therein. My ſpirits are not as yet *forfeited* to Deſpair, having one lively ſpark of hope in my heart, becauſe *God is even where he was before.*

XVII.

Wit out witted.

Ioab chid the man, (*unknown in Scripture* by his name, well known for his wiſdom,) for not killing *Abſalom*, when he ſaw him hanged in the tree, promiſing him for his pains, *ten ſhekels and a girdle.*

But the man, (having the Kings command to the contrary,) refuſed his proffer. Well he knew that politick States-men would have dangerous Deſignes fetcht out of the fire, but with other mens fingers. His *Girdle* promiſed, might in payment, prove an *Halter*. Yea, he added moreover, that had he kill'd *Abſalom*, Ioab *himſelf* * *would have ſet himſelf againſt him.*

2 Sam. 18. 13

* 2 Re. 18, 13.

Satan daily ſolicits me to ſin (*point-blank againſt Gods Word*,) baiting me with profers beſt pleaſing my corruption

ruption. If I conſent, he who laſt tempted, firſt † accuſeth me. The fawning Spannell, turns a fierce Lion and roareth out my faults in the ears of Heaven. Grant, Lord, when *Satan* ſhall next ſerve me, as *Iob* did this nameleſſe *Iſraelite*, I may ſerve him, as the nameleſſe *Iſraelite* did *Ioab*, flatly refuſing his deceitfull Tenders.

† Rev 12. 10

XVIII.

Hereafter.

DAvid *faſted* and *prayed* for his ſick *Son*, that his life might be prolonged. But when he was *dead*, this conſideration comforted him. I *ſhall* † *goe to him*, *But he ſhall not return to me.* ‡

† 2 Sa. 12. 23.

Peace did long lie *languiſhing* in this *Land*. No ſmall contentment that to my poor power, I have *prayed* and *preached* for the preſervation thereof. Seeing ſince it is *departed* this ſupports my Soul, having little hope that *Peace here* ſhould return to me, I have ſome aſſurance that I ſhall go to *peace hereafter*.

XIX.

Bad at beſt.

LORD, how come *wicked thoughts* to perplex me in my *Prayers*, when I deſire and indeavour onely to attend thy *Service?* Now I perceive the cauſe thereof, at other times I have willingly *entertained* them, and now they *entertain* themſelves againſt my will. I acknowledge thy Juſtice, that what formerly I have invited, now I cannot expell. Give me hereafter alwaies to bolt out ſuch ill *Gueſts*. The beſt way to be rid of ſuch *bad thoughts* in my *Prayers*, is, not to receive them out of my *Prayers*.

XX.

Compendium diſpendium.

POpe *Boniface* the ninth, at the end of each *hundred years*, appointed a *Iubilee* at *Rome*, wherein people, bringing themſelves, and *Money* thither had *Pardon* for their ſins.

But

But *Centenarie yeares* returned but ſeldome, *Popes* were *old before*, and *covetous when* they came to their Place. Few had the happineſſe to fill their *Coffers* with *Iubilee Coyn*. Hereupon, † *Clement* the ſixth reduced it to every three and thirtieth: *Paul* the ſecond, and *Sixtus* the fourth to every twentie fifth year.

† *Examen con. Trident. pag. 736. Colum. 2.*

Yea, an *Agitation* is reported in the *Conclave*, to bring down *Iubilees* to fifteen, twelve or ten *years*, had not ſome *Cardinals* (whoſe policie was above their covetouſneſſe) oppoſed it.

I ſerve my *Prayers*, as they their *Iubilees*. Perchance they may extend to a *quarter* of an hour, when poured out at *large*. But ſome dayes I begrutch this time as *too much*, and omit the *Preface* of my *Prayer*, with ſome paſſages conceived leſſe materiall, and run two or three *Petitions* into *one*, ſo contracting them to *half a quarter of an hour*.

Not long after, this alſo ſeemes too long. I *decontract* and *abridge* the *Abridgement of my Prayers*. Yea, (be it confeſſed to my ſhame and ſorrow, that hereafter I may amend

it) too often I ſhrink my *Prayers* to a *minute*, to *a moment*, to a *Lord have mercie upon me.*

SCRI.

SCRIPTURE OBSERVATIONS.

I.

Prayer may Preach.

Father, I *thank thee* (said our † *Saviour*, being ready to raise *Lazarus*,) *that thou hast heard me. And I know that thou hearest me alwaies, but because of the People that stand by, I said it, that they may believe that thou hast sent me.* It is lawfull for Ministers in their publick Prayers to insert Passages for the Edifying of their *Auditours*, at the same time petitioning God and informing their Hearers. For our *Saviour* glancing his Eyes at the Peoples Instruction, did no whit hinder the stedfastnesse of his locks, lifted up to his Father.

† John 11. 41.

When before *Sermon* I pray for my *Soveraign* and Maſter, KING *of Great* Brittain, France; *and* Ireland, *Defender of the Faith, in all Cauſes, and over all Perſons*, &c. Some (who omit it themſelves) may cenſure it in me for ſuperfluous: But never more need to teach men the *Kings Title*, and their own Duty; that the ſimple may be informed, the forgetfull remembered thereof, and that the affectedly Ignorant, who will not take Advice, may have all Excuſe taken from them. Wherefore in pouring forth my Prayers to God, well may I therein ſprinkle ſome by-drops for the Inſtruction of the People.

II.

The Vicious Mean.

ZOphar, the *Naamathite*, mentioneth a ſort of men, in whoſe mouths *wickedneſſe is ſweet* * *They hide it under their tongues, they ſpare it, and forſake it not, but keep it ſtill in their mouths.* This furniſheth me with a Tripartite diviſion of men in the World.

* Iob 20.12.

The

The first and best are those, who spit sin out, loathing it in their Judgements, and leaving it in their practise.

The second sort, notoriously wicked, who swallow sin down, actually, and openly committing it.

The third, indeavouring an *expedient* betwixt Heaven and Hell, neither do nor deny their Lusts; neither spitting them out, not swallowing them down, but *rolling them under their tongues*, epicurizing thereon, in their filthy fancies, and obscoen speculations.

If God at the last day of Judgement hath three hands, a right for the Sheep, a left for the Goats, the middle is most proper for these third sort of men. But both these latter kindes of sinners shall be confounded together. The rather because a sin thus rolled, becomes so soft and supple, and the Throat is so short and slippery a passage, that insensibly it may slide down from the mouth into the stomach, and contemplative wantonnesse quickly turns into practicall uncleanness.

III.

III.

Store no Sore.

Iob had a cuſtome to offer burnt-offerings according to the number of his Sons, for † he ſaid, *It may be that my Sons in their feaſting have ſinned, and curſed God in their hearts.* It *may* be, not it *muſt* be, he was not certain, but ſuſpected it. But now, what if his Sons had not ſinned? Was *Iob's* labour loſt, and his Sacrifice of none effect? Oh no! onely their property was altered; In caſe his Sons were found faulty, his Sacrifices for them were *propitiatorie*, and through Chriſt obtained their pardon: In caſe they were innocent, his Offerings were *Euchariſtical*, returning thanks to Gods reſtraining grace, for keeping his Sons from ſuch ſins, which otherwiſe they would have committed.

† Iob 1. 5.

I ſee in all doubtfull matters of Devotion, it is wiſeſt to be on the ſureſt ſide, better both lock, and bolt, and barre it, than leave the leaſt Door of Danger open. Haſt thou done what is diſputable whether it be well done? Is it a *Meaſuring caſt* whether it

it be lawfull or no? So that thy conſcience may ſeem in a manner to ſtand Neuter, Sue a *Conditional Pardon* out of the Court of Heaven, the rather becauſe our ſelf-love is more prone to flatter than our *godly jealouſie* to ſuſpect our ſelves without a cauſe, with ſuch humility Heaven is well pleaſed. For ſuppoſe thy ſelf over-cautious needing no forgiveneſs in that particular, God will interpret the pardon thou prayeſt for to be the praiſes preſented unto him.

IV.

Line on Line.

MOſes in Gods Name did counſell *Ioſhua*, Deuteronomie 31. 23. *Be ſtrong, and of a good courage, for thou ſhalt bring the Children of Iſrael into the Land which I ſware unto them.* God immediately did command him, Ioſh. 1. 6. *Be ſtrong and of a good courage*; and again Verſ. 7. *Onely be thou ſtrong and very couragious*; and again, Verſ. 9. *Have I not commanded thee? Be ſtrong and of a good courage, be not afraid, neither be thou diſmaid.* Laſtly, the *Rubenites*, and *Gadites* heartily de-

desired him, *vers.* 28. *Onely be strong, and of a good courage.*

Was *Ioshua* a Dunce, or a Coward? Did his wit or his Valour want an edge, that the same precept must so often be press'd upon him? No doubt neither, but God saw it needfull that *Ioshua* should have courage of *Proof*, who was to incounter both the froward *Iew*, and the fierce *Canaanite*.

* Is. 28. 13. Though Metal on Metal, Colour on Colour be false Heraldry, * *Line on Line, Precept on Precept*, is true Divinity.

Be not therefore offended, O my Soul, if the same Doctrine be often delivered unto thee by different Preachers: If the same Precept (like † Gen. 3. 24. the † Sword in *Paradise*, which *turned every way*) doth hunt and haunt thee, tracing thee which way soever thou turnest, rather conclude that thou art deeply concerned in the practice thereof, which God hath thought fit should be so frequently inculcated into thee.

V.

V.

O the Depth!

HAd I beheld *Sodom* in the beauty thereof, and had the *Angel* told me, that the same should be suddenly destroyed, by a mercilesse *Element*, I should certainly have concluded that *Sodom* should have been *drown'd*; lead thereunto by these Considerations.

1. It was situated in the *Plain* of *Iordan*, a flat, low, level Countrey.

2. *It was well watered* * *every where*, and where alwaies there is water enough, there may sometimes be too much

* Gen. 13. 10.

3. *Iordan* had a quality in the *first moneth to over-flow* * *all the banks.*

* Chr. 12. 15

But no drop of moisture is split on *Sodom*, it is burnt to Ashes. How wide are our conjectures, when they ghess at Gods judgements? How far are his wayes above our apprehensions? Especially when wicked men with the *Sodomites* wander in strange sins, out of the Rode of common corruption, God meets them with strange punishments out of the reach

of

of common Conception, not coming within the compasse of a rationall suspition.

VI.

Self, self-hurter.

WHen God at the *first day of Iudgement*, arreigned *Eve*, she transferred her fault on the * *Serpent* which beguiled her. This was one of the first fruits of our depraved Nature. But ever after regenerate men in *Scripture* making the confession of their sins, (whereof many Presidents) cast all the fault on themselves alone, yea *David* when he numbered the People, though it be expres'd that † Satan provoked him thereunto, and though *David* probably might be sensible of his temptation, yet he never accused the Devil, but derived all the guilt on himself, * *I it is that have sinned*: good reason, for Satan hath no impulsive power, he may strike fire, till he be weary, (if his malice can be weary) except mans corruption brings the *Tinder*, the *Match* cannot be lighted. Away then with the *Plea of Course*. THE

*Gen. 3. 13.

†1 Chr. 21. 2.

*1 Chr. 21. 17.

DEVIL

DEVIL OWED ME A SHAME. Owe thee he might, but pay thee he could not, unleſſe thou wer't as willing to take his Black money, as he to tender it.

VII.

Gad, Behold a Troop cometh.

THe * *Amalekite* who brought the Tidings to *David* began with Truth, rightly reporting the overthrow of the *Iſraelites*, Cheaters muſt get ſome Credit, before they can coozen, and all Falſhood, if not founded in ſome *Truth*, would not be fixed in any *Belief*. * 2 Sam. 1. 10.

But proceeding he told ſix *Lyes* ſucceſſively.

1. That *Saul* called him.
2. That he came at his call.
3. That *Saul* demanded *who* he was.
4. That he return'd his *Anſwer*.
5. That *Saul* commanded him to *kill* him.
6. That he *kill'd* him accordingly.

A wilful *Falſhood* told, is a *Cripple* not able to ſtand by it ſelf, without ſome

ſome to ſupport it, it is eaſie to tell a *Lye*, hard to tell *but* a *Lye*.

Lord, If I be ſo unhappy to relate a *Faſhood*; give me to recall it or repent of it. It is ſaid of the *Piſmires*, that to prevent the *Growing* (and ſo the corrupting) of that corn which they hoord up, for their *Winter* proviſion, they bite of both the ends thereof, wherein the generating Power of the *Grain* doth conſiſt. When I have committed a ſin, O let me ſo order it, that I may deſtroy the *Procreation* thereof, and I, by a true ſorrow, condemn it to a bleſſed *barrenneſſe*.

VIII.

Our Means, in Miracles.

WHen the *Angel* brought Saint *Peter* out of *Priſon*, the *Iron Gate opened* of its own accord. But coming to the *Houſe* of *Marie* the *Mother* of *Iohn, Mark*, he was feign *to ſtand before the Door, and knock.* When *Iron* gave Obedience, how can *Wood* make Oppoſition?

The Anſwer eaſie. There was no man to open the *Iron Gate*, but a

Portreſſe

Portresse was provided of *Course* to unlock the *Door*, God would not therefore shew his *Finger*, where mens hands were appointed to do the work. Heaven will not *super-institute* a Miracle, where ordinary means were formerly in peceable possession. But if hey either *depart* or *resign* (ingeniously confessing their insufficiencie) there miracles succeed in their vacancie.

Lord, if onely *wooden obstacles* (such as can be removed by might of man) hindered our hopes of *Peace*, the Arm of flesh might relieve us. But alas they are *Iron Obstructions*, as come not within human power or policie to take away. No proud flesh shall therefore presumptuously pretend to any part of the praise, but ascribe it solely to thy self, if now thou shouldst be pleased after seven years hard Apprentiship in Civil Wars, miraculously to burn our *Indentures*, and restore us to our former Liberty.

IX.

IX.

Militarie Mourning.

SOme may wonder at the ſtrange incoherence in the Words and Actions, 2 *Sam.* 1. 17.

And David *lamented, with this Lamentation, over* Saul, *and over* Jonathan *his Son. Alſo he bad them teach the children of* Judah *the uſe of the Bowe.*

But the Connexion is excellent. For that is the moſt *Souldier-like Sorrow*, which in *middeſt of grief* can give *Order*, for Revenge, on ſuch as have ſlain their Friends.

Our general *Faſt* was firſt appointed to bemoan the *Maſſacre* of our Brethren in *Ireland.* But it is in vain, to have a *Finger in the Eye*, if we have not alſo a *Sword in the other hand*; Such tame lamenting of loſt Friends, is but *loſt Lamentation.* We muſt bend our *Bowes in the Camp*, as our *Knees* in the *Churches*, and ſecond our Poſture of Piety with Martial Proviſions.

X.

No ſtool of wickedneſſe.

SOmetimes I have diſputed with my ſelf, which of the two were moſt guilty: David *who ſaid in haſte all men are* † *Liars*, or that wicked man who † *ſate and ſpake againſt his Brother, and ſlandered his own Mothers Son.* † Pſal. 115. 11 † Pſal. 50. 10.

David ſeems the greater offender; for Man kind might have an *Action of Deſamation* againſt him, yea, he might juſtly be *challenged* for giving all men the *Lie*. But mark, *David* was *in haſte*, he ſpake it *in tranſitu*, when he was paſſing, or rather poſting by. or if you pleaſe, not *David*, but *David's haſte* raſhly vented the word. Whereas the other *Sate*, a ſad, ſolemn, ſerious, premeditate, deliberate poſture, his malice had a full *blow* with a ſteaddy hand, at the credit of his Brother. Not to ſay that SATE carries with it the countenance of a Judiciall proceeding, as if he made a *Seſſion* or *bench-buſineſſe* thereof, as well condemning, as accuſing unjuſtly.

Lord, pardon my *turſorie*, and preſerve

ſerve me from *ſedentatrie* ſins. If in haſte or heat of paſſion I wrong any, give me at leiſure to ask thee and them forgiveneſſe. But O let me not *ſit by it*, ſtudiouſly to plot, or project miſchief to any out of *malice prepenſe*. To ſhed bloud, in cool bloud, is bloud with a witneſſe.

XI.

By Degrees.

*2 Ki. 16. SEe by what ſtairs wicked * *Ahaz* did climb up to the height of profaneneſſe.

† Ver. 10. Firſt, he † *ſaw an idolatrous Altar* at *Damaſcus*. Our Eyes when gazing on ſinfull Objects, are out of their *Calling* and Gods *keeping*.

Secondly, *He liked it*. There is a ſecret Faſcination in *Superſtition*, and our ſouls ſoon bewitched, with the *gawdineſſe* of falſe ſervice, from the ſimplicity of Gods Worſhip.

* Ver. 11. Thirdly, *He made the like to it*. And herein * *Vriah* the *Prieſt* (*Patron* and *Chaplain* well met) was the *Midwife* to *deliver* the *Mother-Alter of Damaſcus* of a *Babe*, like unto it, at *Ieruſalem*.

Fourthly,

Fourthly, *He † ſacrificed on it.* What elſe could be expected, but that when he had *tuned* this new Inſtrument of *Idolatrie*, he would *play* upon it. Vers. 13. 1.

Fifthly, *He commanded the † People to do the like.* Not content to confine it to his perſonall Impiety. Ver. 15.

Laſtly, *He removed Gods Altar away.* That venerable *Altar*, by Divine appointment peaceably poſſeſſed of the place, for two hundred years and upwards must now be violently ejected by a uſurping *Vpſtart.*

No man can be ſtark naught at once. Let us ſtop the progreſſe of ſin in our Soul at the firſt Stage, for the further it goes, the faſter it will increaſe.

XII.

The beſt Bed-maker.

WHen a good man is ill at eaſe, God promiſeth *to make all his Bed in his ſickneſſe.* Pillow, Bolſter, Head, Feet, Sides, *All his Bed.* Surely that God who made him, knows ſo well his meaſure and tem-

temper, as to make his Bed to please him. Herein his Art is excellent, not fitting the Bed to the Person; but the Person to the Bed, infusing *patience* into him.

But O how shall God make my Bed, who have no Bed of mine own to make? Thou Fool, he can make thy not having a Bed, to be a Bed unto thee. When *Iacob* slept on the
*Gen. 28. 12. * Ground, who would not have had his hard Lodging, wherewithall to
† Fox Martyr have his heavenly *Dream*? Yea, the poor Woman in *Iersey*, † which in the Reign of Queen *Marie*, was delivered of a *Child*, as she was to be burnt at the *Stake*, may be said to be *brought to Bed* in the fire. Why not? If
*Rex. 2. 22. Gods Justice threatned to cast * Jezabel *into a Bed of fire*, why might not his mercy make, the very *flames* a soft Bed to that his patient Martyr.

XIII.

When begun, ended.

THe Scripture giveth us a very short account of some Battails, as if they were *fights* without *sights*, and the Armies parted as soon as met,

met, as *Gen* 14. 10. 1 *Sam.* 31. 1. 2 *Chron.* 25, 22.

Some will say, the Spirit gives in onely the *sum of the succesſe*, without any particular paſſages in atchieving it: But there is more in it, that ſo little is ſaid of the fight. For ſometime the *Queſtion of the Victorie*, is not diſputed at all, but the bare propounding decides it. *The Stand of Pikes, oftimes no Stand*; and the *Footmen ſo fitly called, as making more uſe of their feet, than their hands.* And when God ſends a *qualm of fear over the ſouldiers hearts*, it is not all the skill and valour of their Commanders, can give them a Cordial.

Our late War hath given us ſome inſtances hereof. Yet let not men tax their Armies for cowardiſe, it being probable, that the badneſſe of ſuch as ſtaid *at home of their reſpective ſides*, had ſach influencies on thoſe in field, *that ſouldiers hearts might be fear-broken*, by the ſcore of their ſins, who were no Souldiers.

XIV.

Too late, too late.

† Luk. 15.14. THe elder Brother laid a † ſharp and true charge againſt his Brother Prodigall for his Riot and Luxury. This nothing affected his Father, the mirth, meat, muſick at the Feaſt, was notwithſtanding no whit abated. Why ſo? becauſe the elder Brother was the younger in this reſpect, and came too late. The other *had got the ſpeed of him*, having firſt accuſed himſelf, (nine Verſes before) and already obtained his pardon.

Satan, (to give him his due) is my Brother, and my elder by creation. Sure I am, he will be my grievous Accuſer. I will endeavour to prevent him, firſt by condemning my ſelf to God my Father. So ſhall I have an *Act of Indemnity* before he can enter *his Action* againſt me.

XV.

XV.

Lawfull ſtealth.

I Finde two (Husband and Wife) both ſtealing, and but one of them guilty of Felony; *And* Rachel **had ſtolne* the *Images that were her Fathers*, *and* Jacob *ſtole away*, *unawares to* Laban *the Syrean*. In the former a complication of Theft, Lying, Sacriledge, and Idolatry, In the later no ſin at all. For what out conſcience tels us is lawfull, and our diſcretion, dangerons, it is both conſcience and diſcretion to do it, with all poſſible ſecrecie. It was as lawfull for *Jacob* in that caſe privately to ſteal away, as it is for that man, who findes the *Sunſhine* too hot for him, to walk in the *ſhade*.

*Gen. 31.19.

God keep us from the guilt of *Rachels* ſtealth. But or *Iacobs ſtealing* away? one may confeſſe the Fact, but deny the fault therein. Some are ſaid to have gotten *their life for a prey* if any, in that ſenſe, *have preyed on* (or if you will) *plundered their own Liberty*, ſtealing away from the place, where they conceived themſelves in

danger, none can justly condemn them.

XVII.

Text improved.

I Heard a Preacher take for his Text, †Num. 22.30. *Am not I thine Asse, † upon which thou hast ridden ever since I was thine unto this day, was I ever wont to do so unto thee!* I wondered what he would make thereof, fearing he would serve his *Auditours* for want of matter. But hence he observed.

1. *The silliest and simplest, being wronged, may justly speak in their own defence.*

2. *Worst men, have a good title to their own goods.* Balaam *a Sorcerer*, yet the Asse confesseth twice *he was his.*

3. *they who have done many good offices, and fail in one, are often not onely unrewarded for former service, but punished for that one offence.*

4. *When the Creatures formerly officious to serve us, start from their wonted obedience (as the earth to become barren, and Air pestilential) man ought to reflect*

reflect on his own sin, as the sole cause thereof.

How *fruitfull* are the seeming *Barren* places of *Scripture*. Bad *Plow-men*, which make *Balks* of such ground. Wheresoever the surface of Gods *Word* doth not *laugh* and *sing* with *Corn*, there the heart thereof within is merry with *Mines*, affording, where not plain matter, hidden Mysteries.

XVII.

The Royal bearing.

GOd is said to have brought the *Israelites* out of *Egypt* on * *Eagles wings*. Now *Eagles*, when, removing their *Young-ones*, have a different posture from other Foul, proper to themselves, (fit it is that there should be a *Distinction* betwixt *Sovereign* and *Subjects*) carrying their *Prey* in their *Talons*, but *young-ones on their backs*, so interposing their whole bodies betwixt them and harm. The old *Eagles body* is the young *Eagles shield*, and must be shot through, before her young ones can be hurt

* Exo. 19. 4.

Thus God in saving the *Iews*, put himself betwixt them and danger. Surely God so *loving* under the Law, is no lesse *gracious* in the *Gospel*: Our Souls are better secured, not onely above his wings, but in his body; * Col 3. 3. *Your life is hid with Christ in God.* No fear then of harm, God first must be pierced, before we can be prejudiced.

XVIII.

None to him.

Matt. 3. 13. IT is said of our *Saviour*, his *Fan is in his hand*, How well it fits him, and he it? Could *Satans clutches* snatch the *Fan*, what work would he make? He would *Fan*, as he doth † Luke 12. 50. † *winnow*, in a *tempest* yea, in a *whirlwind*, and blow the best away. Had *Man* the *Fan* in his hand, especially in these distracted times, out goes for *chaff*, all *opposite* to the *opinions* of his party. Seeming sanctity will carry it away from such, who with true, (but weak grace) have ill natures, and eminent corruptions.

There is a kind of *Darnel*, called *Dolium Murium*, because so counter-

terfeiting *Corn*, that even the Mice themſelves (experience ſhould make them good *taſters*,) are ſometimes deceived therewith. *Hippocrites* in like manner ſo act holineſſe, that they paſs for Saints before men, whoſe cenſures often *burn* up the *Chaff*, and *burn* up the *Grain*.

Well then? Chriſt for my ſhare. *Good luck have he with his honour.* The *Fan* is in ſo good a *hand*, it cannot be mended. Onely his *hand* who knows *hearts*, is proper for that employment.

XX.

Humility.

IT is a ſtrange paſſage, *Revel.* 7. 13, 14. *And one of the Elders anſwered ſaying unto me, What are theſe who are arraied in white Robes, and whence came they? And I ſaid unto him, Sir, thou knoweſt. And he ſaid unto me, Theſe are they who have come out of great tribulations, &c.*

How comes the Elder, when *asking* a *Queſtion*, to be ſaid to anſwer? On good reaſon: for his *Quere* in effect, was a Reſolution. He ask't St. *John*,

not because he thought he could, but knew he could not answer. That Iohns ingenuous confession of his ignorance, might invite the Elder to inform him.

As his *Question* is called an *Answer*, so Gods *commands* are *Grants*. When he injoyns us, *Repent*, *Believe*, it is only to draw from us a free acknowledgement of our impotency to perform his commands. This *confession* being made by us, what he injoyns, he will inable us to do. Mans owning his weaknesse, is the onely *Stock* for God, thereon to graft the grace of his assistance.

ME-

MEDITATIONS.

On the TIMES.

I.

Name General.

HEber had a Son born *in the dayes when the* † *Earth was divided.* Conceive we it just after the *confusion of tongues*, when Mankinde was parcelled out in o several Colonies. Wherefore *Heber* to perpetuate the memory of so famous an accident happening at the birth of his Son, called him *Peleg*, which in the *Hebrew* Tongue signifieth *Partition*, or *Division*. † Gen. 10. 25.

We live in a Land and Age of Dissention: Countries, Cities, Towns, Villages, Families, all divided in opinions, in affections. Each man al-

most divided from himself with fears and distractions. Of all the children, born in *England* within this last five years, and brought to the Font, (or if that displease, to the Bason) to be baptized, every Male may be called *Peleg*, and Female, *Palgah* in the sad Memorial of the time of their Nativitie.

II

Woful Wealth.

BArbarous is the *Custome* of some *English* people on the *Sea-side*, to prey on the Goods of poor shipwrack'd *Merchants*. But more devilish is their Design, who make false fires, to un-direct Sea-men in a Tempest, that thereby from the right *Road*, they may be mis-led into danger and destruction.

England hath been tost'd with a *Hirricano* of a Civil War. Some men are said to have gotten great wealth thereby. But it is an ill leap when men grow rich *per saltum*, raising their *rise* from the misery of a Land, to which their own sins have contributed their share. Those are far worse, (and may not such be found) who

who by cunning insinuations, and falle glossings, have in these dangerous dayes, trained and betrayed simple men into mischief.

Can their pelf prosper, not got by valour and industry, but deceit? surely it cannot be wholesom, when every morsell of their meat, is *Mumme*, (good physick, but bad food) made of the Corps of mens Estates. Nor will it prove happy, it being to be feared, that such who have been enriched with other mens ruines, will be ruined by their own riches. The Child of ten years, is old enough to remember the beginning of such mens Wealth, and the man of threescore and ten is young enough to see the ending thereof.

III.

A new Plot.

WHen *Herod* had beheaded *John the Baptist*, some might expect that his Disciples would have done some great matter, in revenge of their masters death. But see how they behave themselves. *And his Disciples came and took up the*

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the Bodie and buried it, and went and told Iesus. And was this all? And what was all this? Alas! poor men! It was some solace to their sorrowfull souls, that they might lament their losse to a fast Friend, who though for the present unable to help, was willing to pity them.

Hast thou thy *Body unjustly imprisoned*, or thy *Goods violently detained*, or thy *credit causlesly defamed*? I have a design whereby thou shalt revenge thy self, even go and tell IESUS. Make to him a plain and true report of the manner and measure of thy sufferings. Especially there being a great difference betwixt IESUS, then clouded in the *Flesh*, and IESUS now shining in *Glory*, having now as much pity, and more power to redress thy Grievances. I know it is counted but a cowardly trick for boys, when beaten but by their Equals, to cry that they'l *tell their Father*, but during their present necessity, it is both the best wisdom and valour, even to complain to thy *Father in Heaven*, who will take thy case into his serious consideration.

VI.

VI.

Providence.

MArvellous is Gods goodneſſe, in preſerving the young *Oſtridges*. For the old one, *leaveth her* † *Eggs in the earth, and warmeth them in the Duſt, forgetting that the foot may cruſh them, or that the wild beaſt may break them.* But *Divine Providence* ſo diſpoſeth it, that the bare Neſt hatcheth the Eggs, and the warmth of the ſandy Ground diſcloſeth them. † Iob 39. 14.

Many Parents (which otherwiſe would having been loving *Pelicans*) are by theſe unnatural Wars, forced to be *Oſtridges to their own Children*, leaving them to the narrow mercy of the wide World. I am confident that theſe *Orphans* (ſo may I call them, whileſt their Parents are alive) ſhall be comfortably provided for. When to my Maſter *Samuel Hern*, famous for his living, preaching, and writing, lay on his death-bed, (rich onely in *goodneſſe* and *Children*) his Wife made much womaniſh lamentation, what ſhould hereafter become of her little ones, *Peace* (*Sweet heart* ſaid he)

† Psal. 147. 9. he) *that God who feedeth the* † *Ravens, will not ſterve the Herns.* A ſpeech cenſured as lightly by ſome, obſerved by others as prophetical, as indeed it came to paſs, that they were well diſpoſed of. Deſpair not therefore, O thou Parent, of Gods bleſſing for having many of his bleſſings, a numerous off ſpring. But depend on his providence for their *maintenance*; find thou *but faith to believe it*, he will find *means to effect it.*

V.

Coles * *for faggots.*

* Pro. 25. 22.

IN the dayes of King *Edward* the *ſixth*, when *Bonner* was kept in Priſon, reverend *Ridley*, having his Biſhoprick of *London*, would never go to *Dinner* at *Fulham* without the company of *Ponners* * Mother and Siſter; The former alwayes ſitting in a chair at the upper end of the Table, theſe *Gueſts*, were as conſtant as *Bread* and *Salt* at the *Board*, no meal could be made without them.

* Fox M. leg. 3 Vol. p. 431.

O the meekneſſe, and mildneſſe of ſuch men as muſt make Martyrs! Active charity alwayes goes along with paſſive obedience,

How

How many Miniſters Wives and Children, now adaies are outed of houſe and home ready to be ſterved, How few are invited to their Tables, who hold the Sequeſtration of their Husband or Fathers benefices? Yea, many of them are ſo farre from being bountifull, that they are not juſt, denying or detaining from thoſe poor Souls that pittance, which the *Parliament* hath alotted for their *Maintenance.*

VI.

Fugitives overtaken.

THe City of *Geneva* is ſeated in the Marches of ſeveral Dominions, *France*, *Savoy*, *Switzerland*; Now it is a *Fundamental Law* in that Signiory, to give free acceſſe to all Offenders, yet ſo, as to puniſh their offence, according to the cuſtom of that place wherein the fault was committed. This neceſſary ſeverity doth ſweep their *State* from being the Sink of ſinners, the *Rendezvouz of Rogues*, and *Head-quarters* of all *Malefactours*, which otherwiſe would fly thither in hope of Indempnity. Herein

in I highly approve *the Diſcipline of Geneva.*

If we ſhould live to ſee *Churches* of ſeveral *Governments* permitted in *England*, it is more than probable, that many Offenders, not out of conſcience, but to eſcape *cenſures* would flie from one *Congregation* to another. What *Nabal* ſaid ſullenly and ſpightfully, one may ſadly foreſee, and foreſay of this Land, *Many Servants nowadaies will break every man from his Maſter*, many guilty perſons abandoning that Diſcipline, under which they were bred and brought up, will ſhift and ſhelter themſelves under ſome new *Modell* of *Government*. Well were it then, if every man, before he be admitted a Member of a new *Congregation*, do therein firſt, make ſatisfaction for ſuch ſcandalous ſins, whereof, he ſtands juſtly charged in that Church, which he deſerted. This would conduce to the advancing of *Virtue*, and the retrenching of *notorious licentiouſneſſe.*

* Sam. 25. 20.

VII.

VII.

Both and neither.

A City was built in *Germany* upon the River *Weſer*, by *Charls* the Emperour, and *Vuidekind*, Firſt *Chriſtian Duke* of *Saxonie*; and becauſe both contributed to the Structure thereof, it was called † MINE THINE (at this day by corrupt pronunciation, *Minlin*) to ſhew the joint-intereſt both had in the place.

† *Munſter. l. 3. c. 450.*

Send *Lord* in thy due time, ſuch a *Peace* in this Land, as *Prince* and *People* may ſhare therein; that the *Sovereign* might have what he juſtly calls *mine*, his lawfull *Prerogative*; and leave to the *Subjects* their *Propriety*. Such may be truly termed an *Accommodation*, which is, *ad commodum utriuſque; for the benefit of both parties concerned therein.*

VIII.

Fed with Faſting.

THe *Salmon* may paſſe for the *Riddle* of the River. The oldeſt fiſher-

fisher-men never as yet met with any meat in th maw thereof, thereby to advantage his conjecture on that *Bill of Fare* that fish feedeth. It eates not flies with the *Tarch*, nor swallows Worms, with the Roach, nor sucks dew with Oisters, nor devoureth his fellow-fishes with the Pike, what hath it in the water, but the water? yet *Salmons* grow great, and very fat in their season.

How do many (Exiles in their own countrey) subsist now adayes of nothing, and wandering in a wilderness of want (except they have *Manna* miraculously from Heaven) they have no *meat on earth from their own means*. At what *Ordinary*, or rather *Extraordinary* do they *Diet*? that for all this, have cheartfull faces, light hearts, and merry countenances? Surely some secret comforts supports their souls. Such never desire but to make one *Meal* all the dayes of their lives, on the *Continuall feast of a good conscience*. The fattest *Capons* yield but sad *Merrie thoughts* to the *greedy glutton*, in comparison of those delightfull Dainties, which this *Dish* daily affords such, as feed upon it.

Prov. 15.15.

IX.

IX.

Bare in fat Paſture.

FOrreſts have informed me, that *Out lodging Deer*, are ſeldome ſeen to be ſo fat as thoſe as keep themſelves within the Park. Whereof they aſſign this reaſon, that thoſe ſtraglers (though they have more ground to range over, more Graſs and Grain to take their repaſt upon, yet they) are in conſtant fear, as if conſcious that they are *Treſpaſſers*, being out of the *Protection*, becauſe out of the *Pale of the Park*. This makes their *Eyes* and *Ears* alwaies to ſtand *Sentinels* for their *Mouthes*, leaſt the maſter of the Ground purſue them, for the dammage done unto him.

Are there any which unjuſtly poſſeſſe the *Houſes of others*? Surely ſuch can never with quiet and comfort enjoy either their places, or themſelves. They alwaies liſten to the leaſt *Noiſe of News*, ſuſpecting the *Right owner* ſhould be reeſtated, whoſe reſtitution of neceſſity infers the others Ejection. *Lord*, grant that though my *Means* be never ſo ſmall, grant

grant they m y be *my means*, not wrongfully detained from o hers, having a truer Title unto them.

X.

Much good do you.

† *Plut. Morals.* ONe † *Niceas* a Philosopher having his *shooes* stollen from him, *May they* (said he) *fit his feet that took them away.* A wish at the first view very harmlesse, but their was that in it, which poysoned his charity into a malicious revenge. For he himself had *hurl'd, or crooked feet*, so that in effect, he wished the Thief to be *lame.*

Whosoever hath plundered me of my *Books* and *Papers*, I freely forgive him, and desire that he may fully understand and make good use thereof, wishing him more joy of them; than he hath right to them. Nor is there any *Snake* under my *Herbs*, nor have I (as *Niceas*) any reservation, or latent *Sense* to my self, but from my heart to desire, that to all purposes and intents, my *Books* may be beneficial unto him. Onely requesting him, that one passage in his,

(lately

(lately my) *Bible* [namely, *Eph.* 4. 28.] may be taken into his ſerious conſideration.

XI.

The uſe of the Alphabet.

THere was not long ſince a devout, but ignorant *Papiſt* dwelling in *Spain*. He perceived a neceſſity of his own private prayers to God, beſides the *Pater-noſter*, *Ave Maries*, &c. uſed of courſe in the *Romiſh* Church. But ſo ſimple was he, that how to pray he knew not. Onely every morning humbly bending his knees, and lifting up his eyes, and hands to Heaven, he would deliberately repeat the Alphabet. *And now* (ſaith he) *O good God, put theſe Letters together to ſpell Syllables, to ſpell words, to make ſuch ſenſe, as may be moſt to thy glory, and my good.*

In theſe diſtracted Times, I know what generals to pray for. Gods glory, Truth and Peace, his Majeſties Honour, Priviledges of Parliament; Libertie of Subjects, *&c.* But when I deſcend to particulars, when, how, by whom I ſhould deſire theſe things to be

be effected, I may fall to that poor pious mans A, B, C, D, E, *&c.*

XII.

The good effect of a bad Cause.

GOd in the *Levitical Law*, gave reward, to the *Woman* causelesly suspected of her *Iealous Husband* that the *bitter water*, which she was to drink in the *Priest presence*, should not onely do her no harm, but also procure her Children, *if barren before; that water (*drunk by her to quench the fire of her Husbands jealousie,*)* proved like the *Spaw* unto her, so famous for causing fruitfulnesse. Thus her *Innocencie*, was not onely cleared, but crowned.

*Num 5. 18.

His gracious *Majestie* hath been suspected to be Popishly inclined. A suspition like those *Mush-rooms*, which *Plinie* * recounts among the Miracles in Nature, because *growing without a Root.* Well, he hath passed his purgation, a *bitter Mornings Draught* hath he taken *down* for many years together.

*Nat. hist l. 19. c. 2.

See the operation thereof; his constancie in the *Protestant Religion*, hath

hath not onely been assured to such, who unjustly were *Iealous* of him, but also by Gods blessing, he daily grows greater in mens hearts, pregnant with the love and affection of his subjects.

XIII.

The child man.

John Gerson the pious and learned Chancellour of *Paris*, beholding and bemoaning the generall corruption of his Age, in Doctrine and Manners, was wont to get a * *Quire* of little Children about him, and to intreat them to pray to God in his behalf. Supposing their Prayers, least defiled with sin, and most acceptable to Heaven.

* In his life *juxta finem.*

Men now adayes are so infected with malice, that little Children are the best *Chaplains* to pray for their Parents But O, where shall be found, not resenting of the faults and factions of their Fathers? *Gersons* Plot will not take effect I will try another way.

I will make my addresse to the *Holy Child Iesus*, so is he stiled * even when

* Acts 4. 27.

when glorified in *Heaven*; not because he is ſtill under *Age* (like *Popiſh Pictures*, placing him in his *Mothers* arms, and keeping him in his conſtant infancy) but becauſe with the ſtrength and perfection of a man, he hath the Innocence, and humility of a *Child*. Him only will I imploy *to intercede for me.*

XIV.

Worſe before better.

STrange was the behaviour of our *Saviour* towards his beloved *Lazarus*, † informed by a Meſſenger of his ſickneſſe, *he abode two daies ſtill in the place where he was.* Why ſo ſlow? bad ſending him on a dying mans Errand. But the cauſe was, becauſe *Lazarus* was not bad enough for *Chriſt to cure*, intending not to recover him from his ſickneſſe, but to revive him from *Death*, to make the glory of the Miracle greater.

† Ioh. 11. 6.

England doth lie deſperately ſick, of a violent diſeaſe in the *Bowels* thereof. Many Meſſengers we diſpatch (monethly Faſts, weekly Sermons, daily Prayers) to inform God of

of our ſad condition. He ſtill ſtays in the ſame place, yea, which is worſe, ſeems to goe backward, for every day leſſe likelihood, leſſe hope of help. May not this be the reaſon, that our *Land* muſt yet be reduced to more extremity, that God may have the higher honour of our Deliverance?

XV.

All ſin, all ſuffer.

THe Mariners that guided the ſhip in the Tempeſt, *Acts* 27. 32. had a deſign for their own ſafety with the ruine of the reſt; intending (under pretence of caſting out an Anchor) to eſcape in a *Boat* by themſelves. But the Souldiers prevented their purpoſe, *and cut off the cord of the Boat, and let it fall into the ſea. One and all: all ſink, or all ſave.* Herein their *Martiall Law* did a piece of exemplary Iuſtice.

Do any intend willingly (without ſpeciall cauſe) to leave the Land, ſo to avoid that miſery which their ſins with others, have drawn upon it; might I adviſe them, better *mourn in*, than *move out of ſad Sion*. Hang out

*Ioel. 2. the * *Scarlet Lace* at the Caſement, (Eyes made red with ſorrow for ſinne) but ſlide not down out of the *Window* without better warrant. But if they be diſpoſed to depart and leave their *native Soil*, let them take heed their *Flie boat* meets not with ſuch *Souldiers* as will ſend them back with ſhame and ſorrow into the ſhip again.

XVI.

Eat Worthily.

SAul being in full purſuit of the flying *Philiſtines*, made a law, 1 Sam. 14. 24. *That no Iſraelite ſhould eat untill evening.* But it was the judgement of *Jonathan*, that the Army, if permitted to eat, had done greater *execution* on their *Enemies*. For time ſo loſt, was gained, being laid out in the neceſſary *refection of their bodies*.

Yea, mark the iſſue of their long faſting. The people at night coming Ioel. 2 with ravenous appetites, *did eat the fleſh with the bloud, the provoking of Gods anger*,

Many *English* people having conquered ſome *fleſhly luſts*, *which fight againſt*

against their souls, were still *chasing* them, in hope finally to subdue them. Was it a pious, or politick *Design*, to forbid such the *receiving of the Sacrament*, their spiritual Food?

I will not positively conclude, that such, if suffered to *strengthen* themselves with that heavenly repast, had thereby been inabled more effectually to cut down their corruptions. Onely two things I will desire.

First, that such *Ionathans*, who by breaking this custome have found benefit to themselves, may not be condemned by others. Secondly, I shall pray that two hungry years make not the third a *glutton*. That *Communicants, two twelve-moneths together* forbidden the *Lords Supper*, come not (when admitted thereunto) with better *stomach* than *heart*, more *greediness* than *Preparation*.

XVII.

Devotions Duplicat.

WHen the *Iewish Sabbath* in the *Primitive times*, was newly changed into the *Christians Lords day*, many devout people

twiſted *both together in there obſervations*, abſtaining from *ſervile works*, and keeping both *Saturday* and *Sunday*, wholly for holy *Imployments*.

During theſe *Civil Wars*, *Wedneſday*, and *Friday Faſts* have been appointed by different *Authorities*. What harm had it been, if they had been both generally obſerved.

But alas! when two *Meſſengers* being ſent together on the ſame *Errand*, *fall out and fight by the way*, will not the *work be worſe done*, *than if none were imployed?* In ſuch a *Pair* of *Faſts* it is to be feared, that the Diviſions of our *Affections*, rather would increaſe than abate Gods *Anger* againſt us.

Two *Negatives* make an *Affirmative*. Daies of *Humiliation* are appointed for men to deny themſelves, and their ſinfull *Luſts*. But do not our two *Faſts* more peremptorily affirm and avouch our mutual *Malice* and *Hatred*? God forgive us, we have *cauſe* enough to keep ten, but not *care* enough to keep *one monthly Day of Humiliation*.

XVIII.

XVIII.

Law to themſelves.

SOme ſixty years ſince in the *Univerſity* of *Cambridge*, it was ſolemnly debated betwixt the *Heads*, to debar young *Scholars* of that *Libertie* allowed them in *Chriſtmas*, as *inconſiſtent* with the diſcipline of *Students*. But ſome grave *Governours*, Maintained the good uſe thereof, becauſe thereby in twelve daies, they may more diſcover the *Diſpoſitions* of *Scholars* than in twelue moneths before. That is a vigilant virtue indeed, which would be early up at *Prayers*, and *ſtudie*, when all *Authoritie* to *puniſh* lay *aſleep*.

Vice, theſe late years, hath *kept open houſe* in *England*. Welcome all *comers* without any examination. No *Penance* for the *Adulterer*, *Stocks* for the *Drunkard*, *Whip* for the *Pettie Larcener*, *Brand* for the *Eclon*, *Gallows* for the *Murtherers*.

God all this time *tries* us, as he did * *Hezekiah*, *that he might know all that is in our hearts*. Such as now are chaſte, ſober, juſt, true, ſhew them- * Chro 32 31.

ſelves acted with a higher *Principle* of *Pietie*, than the bare avoiding of *Punishment*.

XX.

The new Diſeaſe.

THere is a *Diſeaſe of Infants* (and an *Infant diſeaſe*, having ſcarcely as yet, got a proper *Name* in *Latine*) called the *Rickets*. Wherein the *Head* waxeth too great, whileſt the *Leggs*, and *lower parts* wain too *little*. A *Woman* in the *Weſt* hath happily *healed* many, by *cauterizing* the *Vein* behinde the Ear. How proper the *Remedie* for the *Maladie*, I ingage not, *Experience* oftimes, out-doing *Art*, whileſt we behold the Cure eaſily effected, and the natural cauſe thereof, hardly aſſigned.

Have not many now adayes the ſame *ſickneſſe* in their Souls? Their Heads ſwelling to a vaſt proportion, and they wonderfully inabled with *knowledge to diſcourſe*? But, alas, how little their *Legs*, poor their *Practiſe*, and lazy their *walking in a godly converſation*? Shall I ſay, that ſuch may be cured by ſearing the *Vein in their Head*

Head, not to hurt their hearing, but hinder the *Itching* of their Ears.

Indeed his tongue deserves to be burnt, that talks of fearing the Ears of others; For *Faith cometh by hearing*. But I would have men not to *hear* fewer *Sermons*, but *hear* more in *hearing* fewer *Sermons*. Lesse *Preaching*, better *heard*, (*Reader*, lay the *Emphasis*, not in the word *less*, but on the word *better*) would make a wiser and stronger *Christian*, digesting the word from his *heart*, to practise it in his *Conversation*.

MEDITATIONS

On all kinde of

PRAYERS.

I.

Newly awaked.

BY the *Leviticall Law* the *firſtling* of everie clean *Creature* which opened the * *Matrix* was holy to God. By the Moral Analogy thereof, this firſt *glance* of mine Eyes is due to him. By the cuſtome of this Kingdome, there accrueth to the Land-lord a Fine and Herriot from his Tenant, taking a further Eſtate in his Leaſe. I hold from God this Clay Cottage of my Body; (an homely Tenement, but may in ſome meaſure be aſſured of a better before outed of this) Now being raiſed from

* Exod. 34.19.

from last nights sleep I may seem to renew a *life*. What shall I pay to my Land-Lord? Even the best quick Creature which is to be found on my Barren *Copie hold*, namely the *Calves of my Lips*, praising him for his protection over me. More he doth not ask, less I cannot give, yea such is his goodness, and my weakness, that before I can give him thanks, he giveth me to be thankfull.

II.

Familie-Prayer.

LOng have I search'd the *Scriptures* to find a positive precept injoyning, or president observing daily Prayer in a *Familie*; yet hitherto have found none proper for my purpose. Indeed I read, that there was a *yearly Sacrifice* offered at *Beth-lehem* for the family of *Iesse*; but if hence we should infer *House-hold holy duties*, Others would conclude they should onely be Annual. And whereas it is said, *Pour out thine indignation on the heathens, and on the Families which have not called on thy Name*; the word taken there in a large acception, reproveth rather the want of National, than Domestical Service of God. 1 Sam. 20. 9.

But let not profaneneſs improve it ſelf, or cenſure Family-prayer for *will-worship*, as wanting a warrant in Gods Word. For where God injoyneth a general duty, as to ſerve & fear him, there all particular means, (whereof Prayer a principal) tending thereunto, are commanded. And ſurely, the pious Houſholds of * *Abraham*, *Ioshua*, and * *Cornelius* had ſome holy Exerciſes to themſelves, as broader than their perſonal Devotion, ſo narrower than the publick Service, juſt adequate to their own private Family.

*Gen. 18 19. Ioſh. 24. 15. * Acts 10. 2.

III.

Self, without other ſelf.

SOme loving Wife may perchance be (though not angry with) grieved at her *Huſband*, for excluding her from her private Prayers, thus thinking with her ſelf; *Muſt I be diſcommuned from my Huſbands Devotion? What? ſeverall Cloſet-Chappels, for thoſe of the ſame Bed and Board? Are not our credits imbarqued in the ſame Bottom, ſo that they ſink or ſwim together? May I not be admitted an auditour at his Petitions, were it onely to ſay AMEN thereunto?*

But

But let such a one seriously consider what the * *Prophet* saith, *The Family of the house of* David *apart, and their Wives apart; the Family of the house of* Nathan *apart, and their wives apart.* Personall private Faults must be privately confessed. It is not meet she should know all the *Bosom-sins* of him, in whose *Bosom* she lieth. Perchance being now offended for not hearing her husbands Prayers, she would be more offended if she heard them. Nor hath she just cause to complain, seeing herein *Nathans* wife is equall with *Nathan* himself; what liberty she alloweth, is allowed her, and may as well as her Husband claim the priviledge privately and *apart* to pour forth her Soul unto God in her daily Devotions. Yet man and Wife, at other times ought to communicate in their Prayers, all other excluded. * Zach. 12. 12.

IV.

Groans.

HOw comes it to passe that *Groans* made in men by Gods Spirit *cannot be uttered*? I find two Reasons thereof. First, because those *Groans* are so low, and little, so faint, frail, and

and feeble, so *next to nothing*; these *still-born Babes* only breath without crying.

Secondly, because so much diversity, yea, contrariety of passion, is crowded within the compasse of a *Groan*, are stayed from being expressive, and the Groan become unutterable.

How happy is their condition, who have God for their Interpreter? who not onely understand what they doe, but what they would say. *Daniel* could tell the meaning of the *Dream* which *Nebuchadnezzar* had forgotten. GOD knows the meaning of those *Groans* which never as yet knew their own meaning, and understands the *Sense* of those *Sighs*, which never understood themselves.

V.

Ejaculations, their use.

Ejaculations are short Prayers, darted up to God on emergent occasions. If no other Artillery had been used this last seven yeares in *England*, I will not affirm more souls had been in Heaven, but fewer corps had been buried in earth. O that with *David* we might have said, *my heart*

heart is fixed, being lesse busied about *fixing of Muskets*. Psalm 37. 7.

The principall use of *Ejaculations*, is against the *fierie Darts* of the Devil. Our *Adversarie* injects (how he doth it God knows, that he doth it we know) bad motions in o our hearts, and that we may be as nimble with our *Antidotes*, as he with *Ioisons*, such short prayers are proper and necessary. *In hard Havens* so choaked up with the envious sands, that great Ships *drawing many foot water*, cannot come near, lighter and lesser *Pinnaces* may freely and safely arrive. When we are *Time bound*, *Place bound*, or *Person bound*, so that we cannot compose our selves to make a large solemn Prayer, this is the right instant for *Ejaculations*, whether *orally uttered*, or only poured forth inwardly in the heart. Ephes. 6. 16.

VI.

Their Priviledge.

Ejaculations take not up any room in the soul. They give *libertie of callings*, so that at the same *instant*, one may follow his proper Vocation:

The

The Husband-man may dart forth an *Ejaculation*, and not make a *balk the more*. The sea-man nevertheless steer his Ship right, in the darkest night. Yea, the souldier at the same time, may *shoot out* his Prayer to God, and aim his Pistoll at his Enemy, the one better hitting the mark for the other.

The field wherein Bees feed is no whit the barer for their biting, when they have took their full repast on flower or grass, the Ox may feed, the Sheep fat on their reversions. The reason is, because those little Chymists distill onely the refined part of the flower, leaving the grosser substance thereof. So *Ejaculations* binde not men to any bodily observance, onely busie the spirituall half, which maketh them consistent with the prosecution of any other imployment.

VII.

Extemporarie Prayers.

IN Extemporary Prayer, what men most *admire*, God least regardeth. Namely, the volubility of the tongue. Herein a *Tertullus* may equall, yea, exceed Saint *Paul* himself *whose speech* * *was but mean*. O, it is the heart

2 Cor. 10, 10.

keeping

keeping time and tune with the voice which God liſteneth unto. Otherwiſe the nimbleſt tongue tires, and loudeſt voice grows dumb before it comes half way to Heaven. *Make it* (ſaid God to *Moſes*) *in all things, like the patern in the Mount.* Onely the conformity of the words with the *minde*, mounted in heavenly Thoughts, is acceptable to God. The gift of extemporary Prayer, and ready utterance may be beſtowed on a Reprobate, but the grace thereof, (religious affections) is onely given to Gods Servants. Heb 8. 5.

VIII

Their cauſleſſe ſcandal.

SOme lay it to the charge of Extemporary Prayer, as if it were a diminution to Gods Majeſty to offer them unto him, becauſe (alluding to *Davids* expreſſion to * *Ornan* the *Iebuſite*,) they *coſt nothing*, but come without any pains or induſtry to provide them. A moſt falſe aſperſion. 2 Sam. 24. 24.

Surely preparation of the heart, (though not premeditation of every word) is requited thereunto. And grant

grant the party praying at that very instant, fore-studieth not every Expression, yet surely he hath formerly laboured with his heart and tongue too, before he attained that *dexeritie of utterance*, properly and readily to expresse himself. Many hours in night no doubt he is waking, and was by himself Practising *Scripture Phrase*, and the *Language* of *Canaan*, whilest such as censure him for his lazines, were fast a sleep in their Beds.

Suppose one should make an entertainment for strangers with flesh; fish, foul. venison, fruit, all out of his own fold, fields, ponds, park, orchard. will any say that this Feast cost him nothing who makes it? Surely, although all grew on the same, & for the present he bought nothing *by the penie*, yet he, or his anceſtours, for him, did at first dearly purchase *home accommodations*, from whence this entertainment did arise.

So the party who hath attained the faculty and facility of extemporary Prayer, (the easie act of a laborious habit) though at the instant not appearing to take pains, hath been formerly industrious with himself, or his Parents with him (in giving him

pious

pious Education) or else he had never acquir'd so great perfection, seeing onely long practise makes *the pen of a ready VVriter.*

IX.

Night-Prayer.

Death in Scripture is compared to *sleep.* Well then may my *Night-Prayer* be resembled to *making my VVill.* I will be carefull not to die *intestate*; as also not to defer my *VVill-making*, till I am not *Compos mentis*, till the *Lethargie of drowsinesse* seiz upon me.

But being in perfect memory, I bequeath my soul to God, the rather because I am sure the *Devil* will accuse me when *sleeping.* O the advantage of *Spirits* above *Bodies.* If our *clay-cottage* be not cooled with rest, the *Roof falls a fire.* Satan hath no such need: the *Night* is his fittest *time.* Rev. 12. 10. Thus mans *Vacation* is the *Terms* for the *Beasts* of the *Forrest*, they move most, whilest he lies quiet in his bed.

Least therefore, whilest *sleeping I be out-lawed* for want of *Appearance to Satans charge*, I commit my *cause*

to

to him, *who neither ſlumbers nor ſleeps*: ANSWER FOR ME O MY GOD.

X

A Nocturnal.

DAvid, ſurveying the *Firmament*, brake forth into this conſideration, *When I conſidered the Heavens the work of thy fingers, the Moon and the ſtars, which thou haſt created; What is man*, &c. Pſalm 8. 3.

How cometh he to mention the *Moon* and *ſtars*, and omit the *Sun*? The other being but his *Penſioners*, ſhining with that *exhibition of light*, which the bounty of the *Sun* alots them.

It is anſwered, this was *Davids night-meditation*, when the *Sun* departing to the *other world*, left the leſſer *Lights* onely *viſible in Heaven*, and as the sky is beſt beheld by day in the *glorie* thereof, ſo it is beſt ſurveyed by *Night* in the *variety* of the ſame.

Night was made for man to *reſt* in. But when I cannot *ſleep*, may I with this *Pſalmiſt* entertain my *waking* with good *thoughts*. Not to uſe them

hem as *Opium*, to invite my corrupt ature to *ſlumber*, but to bolt out *thoughts* which otherwiſe would oſſeſſe my Soul.

XI

Set Prayers.

SEt *Prayers* are preſcript *Forms* of our own, or others *compoſing*; ſuch are awfull for any, and needfull for ſome to uſe.

Lawfull for any. Otherwiſe God would not have appointed th e*Prieſts* preſumed of themſelves beſt able to ray) *a form of bleſſing the People.* Nor would our *Saviour* have ſet us his *Prayer*, (which as the *Town-buſhel* is the *Standard* both to meaſure *Corn*, & *other Buſhels* by,) is both a Prayer in it ſelf, and a *pattern or platform of Prayer*; ſuch as accuſe *ſet Forms*, *to be pinioning the wings of the* Dove, will by the *next return* affirm, that *Girdles* and *Garters* made to *ſtrengthen* and *adorn*, are ſo many *Shakles* and *Fetters*, which *hurt* and *hinder* mens *free motion.*

Needfull for ſome. Namely, for ſuch who as yet have not attained (what all ſhould indeavour) to pray

ex-

extempore by the *Spirit*. But as little *children*, (to whom the plaineſt and *eveneſt Room* at firſt, is a *Labyrinth*) are ſo ambitious of going *an-hie-lone*, that they ſcorn to take the guidance of a Form, or Bench to direct them, but will adventure by themſelves, though often to the *coſt of a knock* and a *fall*; So many confeſſe their *weakneſſe*, in denying to confeſſe it, who refuſing to be *beholding to a ſet form of Prayer*, prefer to ſay *non ſence*, rather than nothing in their *extempore Expreſſions*. More *modeſtie*, and no leſſe *Pietie* it had been for ſuch men, to have prayed longer with *ſet forms*, that they might pray better without them.

XII.

The ſame again.

IT is no baſe and beggarly *ſhift*, (arguing a narrow and neceſſitous heart) but a piece of holy and heavenly *Thrift* often to uſe the ſame Prayer again. *Chriſts practiſe* is my *Directorie* herein, who the *third* time *ſaid the ſame words*.

A good Prayer is not like a *Stratagem* of *Warre* to be uſed but once. No,

Matt. 26. 24.

No, the oftener the better. The *clothes* of the *Israelites*, whilest they *wandred fourtie yeares in the Wilderneſſe*, never waxed old, as if made of *Perpetuano* indeed. So a good Prayer, though often uſed, is ſtill freſh and fair in the Ears and Eyes of Heaven. Deſpair not then thou ſimple Soul, who haſt no *Exchange of Raiment*, whoſe Prayers cannot appear every day at Heavens *Court* in new *clothes*. Thou mayeſt be as good a *Subject*, though not ſo great a *Gallant*, coming alwaies in the ſame Suit. Yea, perchance the very ſame, which was thy Fathers, and Grand-fathers before thee, (a well compoſed *Prayer* is a good *Hier-toom* in a Family, and may hereditarily be deſcended to many *Generations*,) but know thy comfort, thy *Prayer* is well known to Heaven, to which it is a conſtant Cuſtomer. Onely adde new, or new degrees of old affections thereunto, and it will be acceptable to God, thus repaired, as if new erected.

XIII.

XIII.

Mixt Prayers.

Mixt Prayers are a methodical compoſition (no caſual confuſion) of *extempore* and *premeditate Prayers* put together. Wherein the *Standers* ſtill at the ſame and the *eſſential parts*, (confeſſion of ſin, begging of pardon, craving grace for the future, thanking God for former favours, *&c.*) like the *bones* of the Prayer remain alwayes unaltered. Whileſt the *moveable Petitions* (like the *flesh* and *colour* of thy Prayers) are added, abridged, or altered, as Gods *Spirit* adviſeth and inableth us, according to the emergencies of *preſent occaſions*.

In the *Mid-land Sea*, *Gallies* are found to be moſt uſefull, which partly *run* on *Leggs* of *Oars*, and partly fly with the *VVings* of *Sails*, whereby they become ſerviceable both in a *winde* and in a *calm*. Such the conveniency of *Mixt Prayer*, wherein infuſed and acquired Graces meet together, and men partly move with the *breath* of the holy Spirit, partly *row* on by their own induſtry.

Such

Such medly Prayers are moſt uſefull as having the *ſteadineſſe of premeditate*, and the *affivitie of extemporarie Prayer*, joyned together.

XIV.

Take your companie along.

IT is no diſgrace for ſuch who have the *gift* and *grace of extemporarie Prayer*, ſometimes to uſe a *ſet form*, for the benefit and behoof of others. *Iacob* though he could have marched on a mans *pace*, yet was carefull not to over-drive the *Children*, and *Ews* *big with Young*. Let *Miniſters* remember to *bring up the Rear* in their *congregations*, that the meaneſt may go along with them in their *Devotions*. *Gen. 33. 13.

God could have *created the World extemporarie*, in a *moment*, but was pleaſed (as I may ſay) to make it *premeditately*, *in a ſet method of ſix dayes* not for his own *eaſe*, but our *inſtruction*, that our *heads* and *hearts* might the better keep *pace* with his *hands*, to behold and conſider his *Workmanship*.

Let no man diſdain to ſet his own nimbleneſſe backward, that others may

may goe along with him. Such degrading ones self, it is the quickest proceeding in piety, when men preferre the Edification of others, before their own credit and esteem.

XV.

Prayer must be Quotidian.

AMong other Arguments inforcing the necessitie of *daily Prayer*, this not the least that *Christ* injoynes us to *petition* for *daily Bread*. *New Bread* we know is best, and in a spirituall sense, our *Bread*, (though in it self as stale and moldy, as that of the *Gibeonites*) is every day new, because a *new and hot blessing* (as I might say) is daily begged, and bestowed of God upon it.

Manna must daily be gathered, and not provisionally be *hoorded up*. God expects that men *every day addresse themselves unto him, by petitioning him for sustenance.*

How contrary is this to the *common practise of many*. As *Camels* in *Sandie Countries* are said to drink but once in *seven* dayes, and then *in præsens, præteritum, & futurum*, for time *past, present*, and *to come*, so many

many, ſumbleth his laſt, and next *weeks devotion all in a prayer.* Yea, ſome defer all their prayi g till the *laſt day.* *Conſtantine* had a conceit, that becauſe *Baptiſme* waſhed away all ſins, he would not be *Baptized* till his *Death bed*; that ſo his ſoul might never looſe the purity thereof, but immediately mount to *heaven.* But ſudden *Death* preventing him, he was not baptized at all, as ſome ſay, or only by an *Arrian Biſhop*, as others affirm. If any erroniouſly on the ſame ſuppoſition put off their Prayers to the laſt let them take heed, leſt long delayed, at *laſt* they prove either none at all, or none in effect.

XVI.

The Lords Prayer.

IN this Age we begin to think meanly of the Lords Prayer, Oh how baſely may the *Lord* think of our prayers! Some will not forgive the Lords Prayer for that paſſage therein, *as we forgive them that treſpaſſe againſt us.*

Others play the Witches on this prayer, *Witches* are reported (a-

mongst many other hellish *Observations*, whereby they oblige themselves to Satan) to say the Lords prayer backwards. Are there not many, who though they do not *pronounce* the syllables of the Lords prayer *retrograde*, (their discretion will not suffer them to be betrayed, to such a *non sense* sin,) yet they transpose it in effect, desiring their *Daily Bread*, before Gods *Kingdome come*, preferring temporall benefits, before heavenly blessings. Oh! if every one by *this mark* should be tried for a witch, how hard would it go with all of us, *Lamiarum plena sunt omnia.*

XVII.

All Best.

AT the Siege and taking of *New-Carthage* in *Spain*, there was dissention betwixt the Souldiers, about the *Crown mural* due to him who first footed the walls of the Citie, Two pretended to the Crown; Parts were taken, and the *Roman* Army siding in factions, was likely to fall foul, and mutually fight against it self. *Scipio* the Generall, prevented the danger by

by providing two *Mural Crowns*, giving *one* to each who claimed it, affirming, that on the examination of the proofs, both did appear to him at the same instant to climb the wall. O let us not set several kinds of prayers at variance betwixt themselves, which of them should be most usefull, most honourable. All are most excellent at several times, *Crown-Groans*, *Crown-Ejaculations*, *Crown-Extemporarie*, *Crown-Set*, *Crown mixt-prayer*, I dare boldly say, he that in some measure loves not all kind, or lawfull prayers, loves no kind of lawfull *prayers*. For if we love *God* the *Father*, we can hate no ordinance, his Child, though perchance an occasion may affect one above another.

XVIII.

All manner of prayers.

IT is an ancient *stratagem* of Satan; (yet still he useth it, still men are cheated by it,) to set *Gods Ordinance* at variance, (as the *Disciples* fell out amongst themselves) which of them should be the greatest. How hath the Readers, *Tue* been clash't against

the Preachers pulpit, to the shaking almost of the whole Church, whether that the word *preached*, *or read*, be most *effectual to Salvation*. Also whether the word *preach'd or catechiz'd*, most usefull. But no ordinance so abused as Prayer. Prayer hath been set up against Preaching, against Catechizing, against it self. Whether *publick, or private, Church, or Closet, Set, or extemporary Prayer* be the best. See how S. *Paul* determines the controversie * πάσῃ προσευχῇ *with all manner of prayer*, (so the *Geneva translation*) *and supplication in the Spirit*. Preferring none, commending all lawfull prayer to our practise.

Eph. 6. 18.

XIX.

To God alone.

AMongst all manner of Prayer to God, I find in Scripture neither promise, precept, nor president to warrant prayers to Saints. And were there no other reason, this would incourage me to pray to Christ alone, because,

S. *Paul* struck *Elimas* blind, Christ made *blind Bartemus* see. S. *Peter* kill'd

kill'd *Ananias and Sapphira with his VVord*; Christ with his *VVord* revived dead *Lazarus*. The Disciples forbad the *Sryophenician* woman, to call after Christ, Christ called unto her after they had forbidden her All my *Saviours* Works, are saving Works, none extending to the death of mankind. Surely Christ being now in heaven, hath not less *goodness*, because he hath more glory, his bowels still earn on us, I will therefore rather present my prayers to him, who alwaies did *heal*, than to those who sometimes did *hurt*, And though this be no convincing Argument to Papists, 'tis a comfortable motive to Protestants. A good *Third*, where so good *Firsts* and *Seconds* have been laid before.

OCCASIONAL MEDITATIONS.

I.

Love and Anger.

I Saw two Children fighting together in the ſtreet. The Father of the one paſſing by, fetch't his Son away, and corrected him; the other lad was left without any check, though both were equally faulty in the fray. I was half offended, that being guilty alike, they were not puniſhed alike. But the Parent would onely meddle with him, over whom he had an undoubted Dominion, to whom he bare an unfeigned affection.

The wicked ſinne, the Godly ſmart moſt in this world. God ſingleth out his own Sons, and beateth them by them-

themselves; *Whom he lov th, he* † *cha-* † Heb.
steneth. While the ungodly, preser- 22.6.
ved from affliction, are reserved for
destruction It being needless that Isa. 7.
their *hair should be shaved with an hired* 20.
razor, whose heads are intended for Mat.
the Axe of Divine Justice. 10.

II.

Vpwards, upwards.

HOw large houses do they build in *London* on little *ground*? revenging themselves on the *Narrowness* of their *room* with store of stories, Excellent *Arithmetick!* from the root of one *floor*, to *multiply* so many Chambers. And though painfull the climbing up, pleasant the staying there, the higher the healthfuller, with clear *Light*, and *sweeter Air.*

Small are my means on *Earth.* May I *mount* my *Soul* the higher in Heavenly *Meditations*, relying on divine *Providence*; (he that fed many † Mat.
thousands with † *five loaves*; may *feed* 14. 4.
me and mine, with the FIFTH PART of that one *Loaf*, that once *all minded* Higher my *Soul!* Higher in bodily buildings, commonly the

Garrets are most *empty*, but my wind the higher mounted, will be the better furnish'd. Let *perseverance to death* be my uppermost Chamber, the *Roof* of which Grace, is the *Pavement of Glory*.

III.

Beware wanton wit.

I saw an *Indenture* too fairly engrossed; for the writer (better *Scrivener*, than *Clerk*) had so filled it with *flourishes*, that it hindered my reading thereof, the *wantonness* of his *pen* made a new *Alphabet*, and I was subject to mistake his *Dashes* for reall *Letters*.

What dammage hath unwary *Rhetorick* done to *Religion*? Many an innocent Reader hath taken *Damascene* and *Theophilact* at their word, counting their eloquent *Hyperboles* of Christs presence in the Sacrament, the exact *Standards* of their judgement, whence after ages brought in *Transubstantiation*. Yea, from the Fathers elegant Apostrophe's to the Dead (lively pictures by hasty Eyes, may be taken for living persons) prayer to Saints, took their Original. I

see

see that *truths Secretary* must use a *set hand*, in writing important points of Divinity. Ill dancing for nimble Wits, on the *Precipices* of dangerous Doctrines. For though they escape by their agility, others (encouraged by their examples) may be brought to destruction.

IV.

Ill-done, Vn done.

I Saw one, whether out of haste, or want of skill, put up his sword the wrong way; It cut, even when it was sheathed, the edge being Transposed where the back should have been: So that perceiving his errour, he was fain to draw it out, that he might put it up again.

Wearied and wasted with *Civil Warr*, We that formerly loathed the *Manna of Peace*, (because *common*,) could now be content to feed on it, though full of Worms and putrified: Some so desirous thereof, that they care not on what *Terms* the *Warr* be ended, so it be ended: But such a *Peace*, would be but a *Truce*, and the *conditions* thereof would no longer be in force, than whilest they are in

Force. Let us pray that the Sword be sheathed the *right way*, with Gods *glory*; and without the dangerous dislocation of Prince and Peoples Right, otherwise it may justly be suspected, that the Sword put up, will be drawn out again, and the Articles of an ill *Agreement*, though *engrossed* in *parchment*, not take effect, so long as *paper* would continue.

V.

Apace, Apace.

ROwing on the *Thames*, the *Waterman* confirmed me in what formerly I had learnt from the Maps; how that *River*, West-ward, runs so *crooked*, as likely to lose it self in in a *Labyrinth* of its own making. From *Redding* to *London* by Land, thirty, by Water an hundred miles. So wantonly that stream disporteth it self, as if as yet unresolved, whether to advance to the Sea or retreat to its fountain.

But the same being past *London*, (as if sensible of its former lazinesse, and fearing to be checkt of the *Ocean*, the *mother of all Rivers*, for so long *loytering*; or else, as if weary, with wander-

wandering, and loath to *lose* more way: Or lastly, as if conceiving such wildnesse, *inconsistent* with the *gravity* of his *Channel*, now *grown old*, and ready to be buried in the *Sea*. runs in so direct a line, that from *London* to *Gravesend*, the number of the miles are equally twenty, both by *Land*, and by *Water*. Plut. See in lib. 7. pag. 180.

Alas! How much of my life is lavisht away? O the intricacies, Windings, Wandrings, Turnings, Tergiversations of my deceitfull *Youth!* I have lived in the middest of a *crooked Generation*, * and with them *have turned aside unto* * *crooked wayes*. High time it is now for me to make *straight* * *paths for my feet, and to redeem what is past, by amending* what is *present*, and *come*. *Flux, Flux*, (in the *Germane Tongue*, *Quick, Quick*) was a *Motto* of *Bishop Jewels*, presaging the approch of his death. May I make good use thereof, *make haste, make haste*, God knows how little time is left me, and may I be a *good* husband, to improve the *short* remnant thereof. *Phil. 2. 15. * Psa. 125. 5 * Heb. 32 13. In his p 110.

VI.

VI.

Always the rising Sun.

I Have wondered why the Romish Church do not pray to Saint *Abraham*, Saint *David*, Saint *Hezekiah*, &c. as well as to the Apostles; and their *Successours* since Christ's time; For those ancient *Patriarks* by the confession of *Papists*, were long since relieved out of *Limbo* (soon out, who were never in) and admitted to the sight and presence of God. Especially *Abraham, being Father of the Faithfull*, as well *Gentile*, as *Iew*, would (according to their *Principles*) be a proper *Patron* for their *Petitions*.

But it seems that *modern Saints*, rob the *old ones* of their honour, a *Garnet*, or late *Bernard* of *Paris*, have severally more prayers made unto them, than many old *Saints* have together. New Beesoms sweep clean; new * *Cisterns* of fond mens *own heroling*, most likely to hold water.

* Ier. 2. 83.

Protestants in some kind, serve their living *Ministers*, as Papists their dead *Saints*. For aged *Pastors*, *who have born the heat of the day* in our Church, are *justled* out of respect by *young Preachers*,

Preachers, not having half their *Age*, nor a quarter of their learning and *Religion*. Yet let not the former be disheartened, for thus it ever was and will be, *English Athenians*, all for *Novelties*, new *Sects*, new *Schisms*, new *Doctrines*, new *Disciplines*, new *Prayers*, new *Preachers*.

VII.

Charity, Charity.

CHurch *story* reports of St. *John*, that being grown very *Aged* (well nigh a hundred years *old*) wanting strength & voice to make a long *Sermon*, he was wont to goe up into the Pulpit, and often repeat these Words, *Babes keep your selves from Idols*, *Brethren love one another*.

Our *Age* may seem sufficiently to have provided against the growth of *Idolatry in England*. Oh that some order were taken for the increase of *Charity*! It were Liberty enough, if for the next seven years, all Sermons were bound to keep residence on this Text, *Brethren love one another*.

But would not some fall out with themselves, if appointed to preach

Unity

Unity to *others?* Vindicative *Spirits*, if confined to this Text, would confine the Text to be their *passion*: by *Brethren* understanding *onely such* of their *own party*. But O! seeing other *Monopolies* are *dissolved*, let not this *remain* against the *Fundamental Law of Charity*. Let all bend their heads, hearts, and hands, to make up the breaches in Church and State. But *too many* now adaies, are like *Pharaohs Magicians*, who could conjure up † with their Charms more new *Frogs*, but could not remove, or drive away, those multitude of *Frogs*, which were there before. Unhappily happy in making more rents and dissentions, but unable, or unwilling to compose our former differences.

† Exo. 8. 7.

VIII.

The sensible Plant.

I Heard much of a sensible *Plant*, and counted it a sensless relation, (a rationall beast, carrying as little contradiction,) untill beholding it, mine eyes ushered my judgement into a beliefthereof. My comprehension thereof is this. God having made three great stairs [*Vegetable Sen-*

Sensible and *Reasonable* Creatures,] that men thereby might climb up into the knowledge of a Deity, hath placed something of a middle nature (as *half Peace* betwixt the stairs,) so to make the *Step* lesse, and the *ascent* more easie for our *Meditations.*

Thus this active *Plant* (with visible motion) doth *border* and *confine* on *Sensible* creatures Thus *Affrick* some most agil and intelligent *Marmasites*, may seem to shake (fore-feet shall I say, or) hands, with the rudest *Salvages* of that Country, as not much more than one *remove* from them, in knowledge and civility.

But by the same proportion may not man, by *custome* and *improvement* of *Piety*, mount himself near to an Angelical nature. Such was *Enoch*, who whilest living on *Earth*, **Walked with God.* O may our *Conversation be in * Heaven.* For shall a *Plant* take a *new degree*, *and proceed Sensible*, and shall man have his *Grace staid* for want of sufficiencie, and not whilest living here, *Commence Angel*, in his holy and heavenly *affections.*

*Gen. 5. 21.

*Phil. 3. 20.

IX.

XI.

Christ my King.

I Read how King *Edward* the first, ingeniously surprized the *Welch* into *subjection*, profering them such a Prince as should be,

1. *The Son of a King.*
2. *Born in their own Countrey.*
3. *Whom none could tax for any fault.*

The *Welch* accepted the *conditions*, and the King tendred them, his Son *Edward* an *Infant*, newly born in the *Castle* of *Carnarvan*.

Do not all these Qualifications mystically *center themselves* in my *Saviour*;

1. The King *of Heaven* saith unto him, *Thou art my Son this day have I begotten thee.* Psal. 2. 7.

2. *Our true Countrey man, Real flesh*, whereas *he took not on him the nature of Angels.*

3. *Without spot or blemish*, like to us in all things, *sin onely excepted.*

Away then with those wicked men, who **will not have this King to rule over them.* May he have dominion in, and over me. *Thy Kingdome come.* Heaven and Earth cannot afford a more proper Prince for the purpose, exactly *Luke 19. 14.

ac-

accomplished with all these comfortable *qualifications*.

X,

Tribulations.

I Find two sad *Etymologies* of *Tribulation*. One from (*Tribulus*) *a three forked thorn*, which intimates, that such *afflictions* which are as full of pain and anguish to the Soul, as a *thorn* thrust into a tender part of the *Flesh*, is unto the body, may properly be tearmed *tribulations*.

The other from *Tribulus*, the *Head* of a *Flail*, or *Flagel*, knaggy and knotty (made commonly as I take it, of a thick *black-thorn*) and then it imports, that *Afflictions* falling upon us as heavy as the *Flail* threshing the *Corn*, are stiled *Tribulations*.

I am in a *Strait* which deduction to embrace, from the *sharp*, or from the *heavy thorn*. But which is the worse, though I may choose whence to derive the word, I cannot choose so as to decline the thing, *I must through much tribulation, enter into the kingdom of God*. Act. 14. 22.

Therefore I will labour not to be like a young *Colt* first set to Plough, which more tires himself out with his own untowardnesse (whipping himself

self with his miss-spent metal) than with the weight of what he drawes, and will labour patiently to bear what is imposed upon me.

XI.

Beware.

I Saw a *Cannon shot off.* The men, at whom it was *levelled*, *fell flat* on the *ground*, and so escaped the bullet. Against such *blows*, falling is all the fencing, and *Prostration*, all the *Armour of proof.*

But that which gave them notice to *fall down*, was their perceiving of the *fire* before the *ordinance was discharged.* Oh the mercie of that *Fire!* which as it were, repenting of the mischief it had done, and the Murther it might make, ran a race and out-stript the bullet, that men (at the sight thereof) might be *provided* when they cou'd not resist, to prevent it. Thus every *murthering piece*, is also a *warning piece* against it self.

God, in like manner, *warns before he wounds, frights* before he *fights. Yet fourty dayes and* Nineveh *shall be destroyed. Oh let us fall down before the Lord our Maker.* Then shall his anger be

be pleased to make in us a dayly *Passe-over*; and his bullets *levelled at us, must flie above us.*

XII.

The first-fruits.

PApists observe (such are curious priers into *Protestants* carriage) that *Charitie in England* lay in a *swound* from the *dissolution of Abbies*, in the Reign of King *Henry* the eight, till about the tenth of Queen *Elisabeth.*

As if in that *Age of Ruin*, none durst raise *Religious Buildings*, and as if the *Ax and Hammer*, so long taught to *beat down*, had forgot their former use, *to build up for pious intents.*

At last comes * *VVilliam Lambert*, Esquire, and first founds an *Hospital* at *Greenwich* in *Kent*, calling that his Society (like politick *Iacob*, after * *Davids name*,) *The poor people of* Queen *Elisabeth.* And after this worthy man followed many, that we may almost dazle *Papists* eyes with the *light of protestant good works.* The same *Papists* perchance may now conceive *Charitie so disheartned* in our daies (by these civil Wars and the consequence thereof) that no *Protestants* hereafter should be so despe-

* Soot. Cant. Brit. in Kent. p. 327

* 2 Sa. 12. 28.

rate

race as to adventure upon a publick *good Deed*. O for a *Lambert-Iunior*, and I hope some of his *Lineage* are left heirs to his Lands and Virtues) who shall break through the *Ranks* of all *Discouragement*; so that now *English Protestants*, being to begin a *new score of good works*, might from him date their *Epoche*. *Such a Charity* deserves to be *knighted* for the *valour* thereof.

XIII.

The Recruit.

I Read how one main Argument which the Apostle *Paul* enforceth on *Timothy*, *To make full proof of His Ministery* is this, * *For I am now ready to be offered, and the time of my departure is at hand.* Thus the dying Saints drawing near to heaven, their mark, is the best *spur* for the surviving to make the more speed in their Race.

* 2 Ti. 4. 6

How many excellent Divines have these sad times hastened to their *long home*? (So called in Scripture, * not because long going thither, but *long* [*even*] tarrying there.) How many have been sorrow-shot to their heart? O that this would edge the endeavours of our Generation, to succeed in the dead places of worthy men.

* Eccl. 12. 5

Shall

Shall the Papists curiously observe and sufficiently boast, that their *Stapleton* was born on the same day, on which Sir *Thomas More* was beheaded, (as if his *cradle* made of the others *coffin*,) and shall not our Nurseries of learning supply the void *rooms* of our *VVorthies* deceased. No sin I hope to pray, that our *Timothies* come not short of our *Pauls*, as in time, so in learning and religion. *Pitzeus in vita Stapleton.*

XIV.

The Mongrel.

I Find the Natural Philosopher, making a Character of the *Lions dispositions*, amongst other his qualities, reporteth, first that the *Lion*, * feedeth on *Men* and afterwards (if forced with extremity of hunger) on *VVomen*. *In viros primus quâ in fœminas sævit. Plin. Nat. Hist. l. 8. c. 10.*

Satan is a *roaring Lion*, *seeking whom he may devour*. Onely he inverts the *method*, and in his *bill of fare*, takes the *second* first. Ever since he over-tempted our *Grand mother Eve*, encouraged with success, he hath prayed first on the weaker Sex. It seems he hath all the vices, not the virtues of that *King of Beasts* a *VVolf-Lion* having his *cruelty* without his *Generosity*.

XV.

XV.

Edification.

I Read in a learned Phisitian, how our *Provident Mother*, *Nature*, foreseeing *men* (her *wanton* children) would be *tampering* with the *Edge-tools of Minerals*, hid them far from them, in the bowels of the *Earth*, whereas she exposed *Plants* and *Hearbs* more obvious to their eye, as fitter for their use. But some bold *Empericks*, neglecting the latter (as too common) have adventured on those hidden *Minerals*, oft times (through want of skill) to the hurt of many, and hazard of more.

God in the New Testament hath placed all *Historicall* and *Practicall* matter (needfull for Christians to know and believe) in the beginning of the Gospel. All such truths lye *above ground*; plainly visible, in the *literal sense*. The *Prophetical* and *difficult part* comes in the close; But though the *Testament* was written in Greek, too many read it like Hebrew beginning at the end thereof. How many trouble themselves about the *Revelation*, who might be beter busied in plain *Divinity*? Safer prescribing to others, and practi-

practising in themselves, *positive piety*, leaving such *Mystical minerals* to men of more *judgement to prepare them.*

XVI.

Mad, not mad.

I Find St. *Paul* in the same *Chapter*, confess & deny *madness* in himself, *Acts* 26. *vers.* 11. *And being exceeding mad against them, I persecuted them even unto strange Cities*, ver. 25. When *Festus* challenged him, *to be besides himself*, *I am not mad. most noble Festus.* Whilest he was *mad* indeed, then none did suspect or accuse him to be distracted; but when *converted*, and in his *right minde*, then *Festus taxeth him of madnesse.*

There is a *Country* in *Affrica*, where in all the *Natives have pendulous* lips, hanging down like a dogs eares, alwaies raw and sore; Here onely such are handsome, are pointed at for monsters in this Age, wherein *pollute* and *unclean Lips* are grown Epidemicall, if any refrain their *tongues* from common Sins, they alone are gazed at as strange Spectacles. *Munst. Cosm.*

XVII.

The deepest cut.

I Beheld a Lapidarie cutting a Diamond with a Diamond *Hammer*, and

and *Anvill* both of the same ki

God in *Scripture* stiled his serva
his *Iemels*. His Diamonds they a
but alas! rude, rough, unpolishe
without shape or fashion, as t..ey
rise naked out of the *Bed of the earth*
before Art hath dressed them. Se
how God by rubbing one rough Dia
mond against another, maketh both
smooth. *Barnabas* afflicts *Paul*, and
Paul afflicts *Barnabas*, by their hot fal
ling out, *Hyrom* occasioneth trouble
to *Ruffinus*, and *Ruffinus* to *Ierom*.

Act. 15. 39.

In our unnaturall Warre, none I
hope so weak and wilfull as to deny
many *good men* (though mis-led) en
gaged on both sides. O how have
they scratcht, and raced, and pierced,
and bruised, and broken one ano
ther? Behold heavens hand grating
one Diamond with another, as for all
those, who uncharitably deny any
good on that party which they dislike,
such shew themselves *Diamonds* in
deed in their hardnesse, (cruell cen
suring) but none in any commenda
able quality, in their *Conditions*.

FINIS.